

THE ANSWER

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JOHN BASTVICK,

Doctor of Physicke,

To the Information of Sir JOHN BANKS
Knight, Attorney universall.

I N W H I C H

There is a sufficient Demonstration,
*That the Prelats are Invaders of the Kings Prerogative
Royall, Contemners and Despisers of holy Scrip-
ture, Advancers of Poperie, Superstition,
Idolatry and Prophanesse:*

A L S O

*That they abuse the Kings Authoritie, to the oppression of his loyallest
Subjects, and therein exercise great crueltie, tyrannie and in-
justice; and in the execution of these impious performances
they shew neither wit, honestie, nor temperance.*

N O R

*That they are either Servants of GOD or of the KING (as they are
not indeed) but of the Devill: being enemies of God and the
King; and of every living thing that is good.*

All which the sayd Doctor Bastwick is ready to maintaine before King
and Counsell, against them all, with the hazard of otherwise
being exposed to extremest miserie.



Printed in the yeare 1637.

To the Kings most Excellent Majestie.

Most Sacred Majestie :



HE comfort of all poore Subjects under any Kingdom and Empire, hath ever been this; That in all oppressions & calamities, they had a Cæsar to appeale to; who, in the place of God, did defend the poore from the tyranny of the mighty, & deliver them from the cruelty of the more potent, after hee had heard their just Defence and Answer for themselves; & this is the onely glory of a Monarchy and of regal Government, which favour & liberty was never yet denied under Pagan Emperors to poore Christians; and the which your Highnesse hath never yet refused to grant to any in your Kingdomes: which hath emboldened mee, a loyall, though poore Subject, in this great extremity to flye unto your Highnes, who hath been most cruelly and unjustly dealt with by the Prelates, for mayntayning your Prerogative Royall, and at this time suffers their mercyleffe oppression, being denied that which hath not been hitherto refused to those, that have been reputed delinquents against sacred Mast. and to have abused the reverend Iudges of the Kingdome, which was the enjoying of the society of their wives and friends for their reliefe and comfort, and that they might put in their answer under their owne hands & names when they could have no counsel, and yet these are now denied unto your poore Subjects by the Prelats. Wherefore he, amongst the rest, doth humbly appeale unto your Mast. beseeching your gracious Highnes to heare his just defence and answer, especially it tending so much for the advancement of the honour of God, the honour & dignity of your most excellent Mast. & the good of the whole Kingdome; it making so much also for the discovering of the cruelty, tyranny, & injustice of the Prelats over your loyallest Subjects, in abusing your Mast. authority; their impiety also against God, their disloyaltie also against your sacred Mast. with the vvrong they have likewise done to your royall Father, of famous memory. All vvwhich, if hee shall not bee able to prove against them, he vvill vvillingly undergoe vvhat punishment any authoritie shall lay upon him. Therefore he most humbly beseecheth your Mast. that you vvould please to receive his answer, to vvhom he hath made it. & vvhom chiefly it concerneth. And hee shall ever acknowledge your Princely favour in it, and shall ever pray for your Mast. happy raigne, and long life, vvith the affluence of all divine benediction upon your Royall Person, Crowne & Dignitie, & your illustrious Posteritie, and ever remaine

Your most truly obedient Subject

JOHN BASTWICK.

The

The severall Answer

O F

John Bastwick, Doctor of Physick, of the University of Cambridge, Respondent,
to the Information of Sir John Banks, Knight,
his Majesties Attorney Generall.



He said Defendent saving & reserving to himselfe, now and at all times hereafter, all advantages and benefits of exceptions to the incertaintie and insufficiency and other imperfection of the said Information: For answer thereunto, so far forth as concerns the sayd defendent; he saith, he doth with all thankfulness acknowledge his Majesties great care & zeale at all times, for the mayntenance and defence of the true Christian faith and religion, & the service of Almighty God, love, charity and concord among his Subjects; & withall, that his people, & all loyall Subjects, have great cause, dayly to praise God for the happy government they have had under him, and for that they may for futurity promise unto themselves under his Royalty and Principality, especially when he hath so graciously made knowne his pious intentions for the good and Wellfare of Church and State, in that his Majesties Declaration to all his loving Subjects, of the causes which made him dissolve the last Parliament, published by his Highnesses speciall command; in the which Declaration pag. 21. his Maist. thus speaks: *For wee call God to record, before whom we stand, That it is and alwayes hath been our hearts desire, to be found worthy of that Title, which we account the most glorious in all our Crowne, Defender of the faith; Neither shall we ever give way, to the autorizing of any thing, whereby innovation may steale or creep into the Church, but preserve that unity of doctrine & discipline established in the time of Queen Eliz. whereby the Church of England hath stood & flourished ever since, &c.* These words & tolemne protestation of our most pious King, cannot but stirre up the hearts, loves, and affections of all his true and loyall Subjects, both incessantly to pray for his happy life, raigne, & preservation, and also to the utmost of their powers to yeeld all subjection, obedience, yea, & their lives and liberties for the honour of his Crowne & Dignity, in the number of the which Subjects the said defendent professeth himself to be, being willing and ready at all times and upon all occasions not onely to lose his liberty, livelyhood & estate, but millions of lives, if he had them, in defence

of his Empire and prerogative royall: and doth againe & againe acknowledge, and that with all thankfulness, his renowned Highnesses zeale & care, for the maintenance of the true religion, love, charity, and concord amongst his Subjects, and beseech the King of Kings and Lord of Lords long to continue him among us, and to put into his royall heart, to remove all those Scandals in Church & State which have been such hinderances of the propagation of the Christian faith and true religion established in his Maist. Kingdoms (of the which he is defender, in his dominions) and the right instruction of the people in the same: who alone are most of the Prelats in generall, & the Arch Prelats in speciall, being so farre from seeking the right and due instruction of the people in the true Christian faith & religion, as the information would inferre, as they spend their vvhole endeavours, to take away all the possibility and meanes of instruction, vvhich is the preaching of the vword, that is onely able to save our soules, and without vvhich, no man can beleve or come to life eternall, as thousand places in sacred Writ vvitnes; and among other, that in the 26. of the Acts, vvhich Christ saith unto Paul, *Rise, & stand up on thy feet: For I have appeared unto thee for this purpose, to make thee a minister & witness, both of the things which thou hast seene and of those things in which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turne them from darknes into light, and from the power of Satan unto God, that they may receive forgiveness of Sinnes, & inheritance among them which are sanctified by faith, which is in mee.* And Paul was not disobedient to this heavenly vision, but preached unto all men that they should repent, & turne to God, and doe vvhich works meet for repentance. And this was, and is the onely vvhay God hath appointed to save our soules by; for, Faith cometh only by hearing: & this preaching was all that Paul did; I came not to baptise, sayth hee, but to preach the Gospell, so that preaching is the effect of all the ordinances: And in another place he saith, *Woe be me, If I preach not the Gospell.* And in the sixt of the Acts, the Apostles told the Church, That it was not reason that they should leave the vword of God & serve Tables; and therefore they resolved, continually to give themselves to prayer, & to the mini-

tery of the Word. And in the 4. of the Acts, when the Rulers commanded Peter and John not to speak, nor teach in the name of Iesus, They answered & said unto them: Whether it be right in the sight of God, to hearken unto you more then unto God, judge yee: for we cannot but speake the things which we have heard. Here we see, the vvhole office of the Apostles was to preach the Gospell, and to performe the worke, talke and duty of Ministers to the people in the same word of life. And Paul set his example before them for his fidelity in preaching, and he commands them to follow him in that, and Timothy and Titus, and all Ministers in them, to be instant in season and out of season in preaching the word, & they that neglect that duty are no Ministers of Christ nor of the Gospell. Yea, the Bishops themselves, and all their Priests as they call them, as we may see in the booke of Ordinations, solemnly promise before God & the Church, that they will be diligent in the preaching of the Worde of God, and publishing of the Gospell: And for the better stirring of them up to that Duty and Office they reade the 20. Chapter of the Acts concerning the charge that was given the Elders and Bishops of Ephesus for their diligent preaching of the Gospell. And in most of all their prayers before their Sermons, they beseech God to blesse the two fountaynes of all learning in this Kingdom, & that he would send out streames for the watering of the garden of the Church, and that he would preserve those fountaynes pure and incorrupt. Now, all men know how Paul planted and Apollos watered the garden of the Church, and that was by preaching, as is manifest in the 1. of the Cor. Notwithstanding all this, viz. the charge that is layd upon them by God himself, that they should preach the word diligently, & as they love him: notwithstanding also the promise that the Bishops and their Priests have made of their particular care in preaching, which is onely able to save our soules: & notwithstanding the curse that is layd upon them if they do not preach: & notwithstanding they pray, that the two fountaines may send out streames for the watering of the garden of the Church. Notwithstanding all the premises, the Defendent saith, That the Prelats neither preach themselves, nor will let others preach, but silence almost vvhole Diocesses together, and have extinguished very many of the chiefe burning lights amongst us, and doe dayly suspend the remnant of the most laborious & painful Ministers through England and Wales, and have deprived the people of all Soules comfort and spirituall solace, without which a mans life is miserable, to the infinit dishonour of God, & hinderance of the Christian faith, and the good institution of the people, yea and to the trouble of the vvhole Church and State: and therefore the Prelats are the onely hinderers of the instruction of the people in their Christian faith, and the saving of their soules, and by consequence the enimyes of the Church and Kingdome; for from these Priests is iniquity gone out through the vvhole Kingdome; and of the truth of that the Defendent now saith, all the Realme can vvernes, and the Prelates practices prove, who make void the commandements of God by their vaine traditions,

and trample his holy & divine precepts under their feet, and stop the course of the everlasting Gospell: and therefore the enemies of Christs Kingdome, and the salvation of their Brethren.

Now, whereas in the Information it is sayd. That the contriving, publishing, divulging, selling, venting and dispersing of defamatory and libellous Books, pamphlets and infamous Libells and Letters, are pernicious & wicked things in themselves, and of dangerous consequence to his Majest. service and the publik weale of this Realme, & directly contrary to wholesome Lawes and Statutes, The Defendent for his part doth absolutely in all things thinke the same. But whereas the Informers would make the Defendent, M. Burton, M. Prin guilty of such things, and to have envyyed & maligned his Majest. happy government and the good discipline of the Church, and that they have made a confederation among themselves, out of some schismaticall & factious humors, and have from time to time causlessly indeavored, as much as in them lyeth, to vilify & defame his Majest. Excellent government, & the proceedings of the Courts Spiritual and within the Kingdome, & especially the Court of High Commission for Ecclesiastical causes, & that the said Confederats have within these seven yeares last past, raised & layd diverse false & scandalous imputations upon the proceedings of all the Courts in generall, & especially of the sayd High Commission, and chiefly upon the Archbishops & Bishops & prime Iudges thereof, who doe equally administer justice therein, by acquitting the innocent and correcting the nocent, according to their demerit, proceeding therein with great temper & moderation; and by their wicked courses and by telling & divulging of false lyes, news, and tales, have attempted to move and stirre the people to disobedience and discontent against his Majest. government; & for the effecting of the said wicked designes & purposes, the said Iohn Bastwick having been heretofore about the 10. or 12. of February in the tenth yeare of his Majest. raigne justly censured by the said High Commission Court for writing & speaking words tending to the maintaining & upholding of schisme and division in his Majest. Church of England, & opposition against the laudable orders & ceremonies of the Church, as by the said Sentence amongst other things more at large appeareth. Thereupon within these three yeares

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yeares last past, he, the said Iohn Bastvick, by the advice, confederacy, combination, abetment, helpe and assistance of the sayd *Henry Burton* and *Mr. Prin*, &c. hath unlawfully contrived, framed and writt & without licence printed divers epistles, prefaces, additions & other passages annexed and inserted thereunto, and all written by him the sayd Iohn Bastvick or by his advice and approbation, in vvhich book he hath causlessly & boldly enveighed against the Oath ex officio & other the ancient formes and proceedings of the sayd High Commission Court, &c. & against the Hierarchy of the Church, preferring a Presbyterian parity before the sacred and settled Orders of Bishops, Priests and Deacons, and in the sayd book hath falsly and scandalously defamed the witnesses produced against him: falsly also and maliciously taxed the High Commission Court it self and the Iudges therein, in generall, and some of them particularly & personally, vvith cruelty & injustice, vvith want of vvildome & temperance, and that they are persvaders of his Mast. though in vaine, to bloudshed, and are upholders of idolatry, superstition & prophaneffe, and therein farther most maliciously & falsly affirmeth, That the Archbishop & the Lord Treasurer, and the Bishop of Ely, three of the most vvorthy and learned Prelats of the Kingdome, that they are disgracers and contemners of the holy Scriptures, and falsly traduceth them for Traytors and invaders of his Mast. prerogative. And in the sayd booke are containd divers other unlawfull, scandalous & libellous passages; vvich beeing many and of various natures, is annexed unto the information as a part thereof to vvich he referreth himselfe.

To all vvich large accusation, the Defendent for answer saith, That vvhereas these things of so foule nature & consequence, are layd upon him, *Mr. Burton*, and *Mr. Prin*, That the informers begin their accusation vvith a calumny. As for the defendents ovvne partscular, he affirmeth and that truly, That for reverend and learned *Mr. Henry Burton* and *Mr. Prin*, he hath never knowvne them othervvise then to be loyall Subjects unto his Mast. and such as in all peaceable vvayes and honest endeavours, have sought, vvish ed & earnestly laboured for the promotion of the true Christian faith and religion, and such & no other maner of men, he the defendent hath ever knowvne them and such he verily believeth they are: and therefore, as they feare God & honour the King, he is, and hath been, and ever vvill be, by the grace of God an a better vvith them; and if that in so doing and practising, it be counted either faction, confederation, or combination, he vvill live and dye in it. But notwithstanding of the resolution and purpose of the defendent, he further for satisfaction to the information sayth, that howsoever the forenamed *Master Burton* and *Mr. Prin*, and himselfe, have been of long acqweyntance, yet their familiarity hath been ever very little, they having not by the 4. or 5. yeares together neither seen nor heard one of an other, and for these three yeares last past the defendent sayth, that he hath not seen the face of *Mr. Prin* nor been ever vvith *Mr. Burton* above twice or thrice as he remembreth, much lesse bene privy or acqweynted the

one vvhat the others either proceedings or intentions vvare: and therefore for ever doth disavow, any help, counsell, advice in the making or publishing of any thing that ever he hath done, but vvhatsoever he hath vvrit it vvvas accomplished before that they knewv of it. And for the other men specified in the information, the defendent knowvesthem not, neither by face nor name; and this he is ready to depose. And so much may suffice in generall to have spoke of this matter; But now more especially, vvhereas he the defendent is accused of long continuance to have envyed & maligned his Mast. happy government, and the good discipline of the Church; Hee the defendent protesteth in the presence of God, and before the vvorld, that it is a most false accusation, and that there is never a Subject in his Mast. dominions a more honourer of the government of his Imperiall Mast. & one that desireth more the good discipline of the Church and is able to produce the testimonies of all the places he hath lived in, in this Kingdome, both from Magistrates & Ministers for the honesty and integrity of his life and conversation, and that in all respects he hath so demeaned himselfe as that he hath not onely been free from vice, faction & schisme, but from the suspicion of all: vvich testimonies he hath ready to shew to this honorable Court, & the vvich he exhibited to the High Commission Court, at that time they studyed most to defame him, & all this both towne and contrey can testify, as also of the insatiable diligence, in his particular calling. How that he neglected no opportunity to doe the indigentest men good, & how that being unwearied in his employments, he went through the heat of Summer, the cold of Winter, rose earlie & went to bed late, exposing himselfe at all times, to any dagger vvhatsoever of plague and pestilence, and all to doe the meaneest of the Kings Subjects good, never taking penny of poore nor never of servant, never suffering the most neglected creature of nature to perish for want of care or looking to, but made them all an object of his pity and of his art, giving them out of his poore competency both for their food & Physick; neither can any man say, that ever he asked the richest a farthing for any paynes he tooke day or night for their preservation, or that he ever murmured at the smallest content they gave him; & if the Prelats had let him follow his calling, this defendent had continued in this diligent course of life, till the day of his death. But they picking a quarrell vvith him for vvriting in defence of the Kings prerogative Royall against the Pope, saying, that while hee vvrit against the Pope, he meant them, put him upon such employments as he indeed thinks, vvill be very little pleasing to the Prelats, although he is most confident, that in them he hath, and shall doe the King and Church good service, and so he knoweth it vvill appeare when he is dead and gone. But because this booke is now layd unto the Defendents charge as tending to the mayntenance and upholding of schisme and division in his Mast. Church of England, & opposition against the laudable Orders and Ceremories of the sayd Church; howsoever there be no such thing in the sayd *Flagelle*, yet this Defendent desireth to give a reason unto this honorable Court for the vvriting & publishing not onely of

6 *J. Bastwick, his Answer, to the*

that booke, but of all other his writings since. And first, concerning the booke for which he was censured, He saith, that he was provoked thereunto by a Popish Jesuiticall Doctor of Physick, who continually dared him into the field of Dispute, and set downe his owne theames about which he would contend, which were concerning the Popes Supremacy and the sacrifice of the Masse. And it is well knowne to the Townes & country where they both dwelt, that the sayd defendent could never be quiet for his braggs and scriblings to himself & others till he had answered, which was the sole cause of his ruine, & the which answer of his though he had long time for peace sake neglected, yet at last, he was through his adversaries importunity put upon it. Neither could he for the honour of the trueth, and the honour of his Prince, both which he loves more then his life, delay it any longer: and therefore out of his duty to God and the King, he entred the combat with the enemy. To which duty he the defendent saith he was bound, by Christ himself, who hath commanded to give unto Caesar the things that are Caesars, & unto God the things that are Gods, which commandment of Christs ties all Christians under obedience to a double duty which by them may not be neglected: Viz. to give unto God his due, and unto the King his. Yet for obeying of this commandment this poore defendent must be defamed, ruined, undone, and left friendles, monyleffe, and in captivity, and given to the Divell, and yet say nothing. But the Defendent desireth this honorable Court to give him leave to say, as Queene Hester spake to Ahasuerus; if that hee and his wife had been sold for bondmen and bondwomen, he had held his peace: but for them to be ruined and undone because he could not see God and the King dishonoured, he the defendent cannot but speake. Let the King live for ever, and never let it be sayd, that he hath such a base cowardly fellow in his Kingdome, that will suffer his imperiall Mast. to be trampled upon, and suffer it in silence. For his owne part, this defendent confesseth, that he is but poore, and the Prelats have made him so; but as rich in loyalty as any Subject in his Highnesses three dominions: and as Job sayd concerning God, though the Lord should kill him, yet he would trust in him: so this defendent sayth, Though the King should leave him to the mercyleffe fury of the Prelats, yet he will ever honour him with his life, and all that ever he hath: and as hee was borne under obedience, under obedience hee will dye, and will ever say *vivat Rex* let the King live for ever, and our gracious God put it into his Royall breast to looke into the devillish plots of the Prelats, that doe not onely equalize the paynted tombes in Christs time, but farre exceed them in cruelty and wickednes. This he is resolved living and dying to doe, *invito Diabolo*, to give unto Caesar the things that are Caesars, and to God the things that are Gods, for he is bound to this duty by Christ himself; neither will he ever rebell against his blessed will.

Now, the things that belong unto God, as he is King of Kings, & Lord of Lords; and by whom alone Kings raigne, is an absolute command & Sovereignty over his Church, and who requires of all his Subjects

that they should love him with all their hearts with all their Soules, and with all their mights, and that they should not serve him by any of their owne inventions. And for the maner of his worship he hath abundantly declared it in sacred writ. And Saint Paul writing unto Titus vvarnes him, sharply to rebuke his auditors, that they may be found in the faith, not giving heed unto the commandments of men that turne from the Trueth, & chargerh the Corinthians, that they should not be servants of men, nor wise above that which is written; & sayes unto the Colossians, vvhwherefore if yee be dead with Christ from the rudiments of the world, vwhy as though living in the world are ye subject unto ordinances? and Christ himselfe saith, In vaine doe they worship him, teaching for Doctrines the commandments of men. By all which it is manifest, if Christians will give unto God that which is his, and will not worship him in vaine; as they must love him with all their hearts, so he onely must rule in them, & they must give him his owne worship, and such service onely, both for matter and maner, as he requires at their hands and commands from them, and not serve him according to mens precepts and devices: for in his worship they must not be the servants of men: for he is the onely King and Lavv giver in his Church, and this is his prerogative Royall, vvhich no man may meddle with; & this is to give unto God that which is Gods: & this duty he the Defendent sayth, all Christians are bound unto. Againe, for all Subjects duties towards the King the defendent saith, that must also freelie & vvvillinglie be yeelded, and that by speciall precepts, for they are commanded to feare God & honour the King, & to be subject unto his autoritie in all things in the Lord, & to give unto Caesar that which is Caesars.

Now in regard of his duty, both to God and the King, and also of his speciall Oath of allegiance, the defendent sayth, he could doe no lesse then that which he did in writing his booke, being provoked thereunto by an enimie of both. And so much the rather, because himself and all Christians are commanded to give a reason of their hope, to vvhomsoever shall demand it of them, & earnestly to contend for the faith which was once delivered unto the Saints: he saith, in all these respects he could doe no lesse in answering that Popeling then that he did, by giving unto God the right of his government in the hearts & consciences of men, & taking it from the Pope that Vicar rather of hell then of Christ, & by giving the King that jurisdiction and antority of regiment in his dominions & over his Subjects, which God hath conferred upon him; Both vvhich Autorities Spirituall and temporall, the Pope and Popish Bishops most blasphemously arrogate unto themselves, rampling all Divine Lawes and Kinglie regalitie under their polluted feet, making Kings and Emperors their Vassals; vvhich is a most horrible arrogancie and usurpation, and not to be suffered by either Kings or their Subjects. And therefore vvhon this defendent did nothing but that which by his speciall dutie he was bound unto. If this by the Informers be thought, either schisme, faction, or sedition, he this defendent is resolved to live and dye in it, and never to thinke any a good Subject that is not of his minde. He doth

Information of Sir John Banks.

doth vvitthall freelie confesse unto this honorable Court, that he looked for no ill vsage of the Prelats for this his indeavour, vvhich vvhenn he found at their hands it was the occasion of the vvriting of manie other books since that time, amongst the vvich there is one called *Apologeticus ad Prasules Anglicanos*, &c. dedicated unto the privie Counsell; but vvwhether the booke that is annexed unto the Bill bee the same, that the defendent knowveth not, but a booke vvith that Title he confesseth, he vvrit, vvherein he set dovne the proceedings of the Prelats against himself, and their dealings tovwards others of their brethren; the theame of vvich booke he the Defendent desireth the honorable Court to take a brieve relation of, at this time, that they may the better be informed of the falsitie of the information. And first, for the principall theame and matter of the booke, it is the State of the questions in his *Flagello Pontificis* for vvich he suffered, vvith the summe of the Arguments he produced for the confirmation of the truth. The questions arising betvveen the Babylonian and the defendent, concerning the autoritie of the Pope, were these. The first, vvwhether Christ did constitute Peter sole Monarch of the Catholick Church? The second, vvwhether the Pope of Rome (if hee bee a Bishop,) as hee is a Bishop, hath Autoritie & jurisdiction over Kings & Emperors? Thirdlie, vvwhether Popish Bishops be true Bishops or no; and of the discussing of these questios, the defendent saith, his adversarie vvvas the sole cause. In the handling of the vvich, the Defendent farther affirmeth, that he used all the caution that vvvas possible, as he supposed for man to use, prefacing in his booke, that being to dispute about the Autority of the Bishop of Rome, he desired candidly to be understood, of all men for vvwhile he disputed of Episcopall autoritie, he medled nor contended not against such Bishops as acknowledge their autoritie & jurisdiction from Kings and Emperors, into vvwhose hands the government of States, Kingdomes, and Commonwealths is by God committed. For if the Popes themselves vvould acknowledge their immense and unlimited autoritie from Kings and Emperors, he the defendent there said, if they commanded nothing contrarie to the vvill and Word of God, that he for his part out of thereverence, duty, &c, loyaltie to his Prince vvould obey it. The Words in the Original are these. *Verum de Episcoporum autoritate locutus à bonis bene intelligi cupio. Non enim litis litem moveo quatenus ab Imperatoribus & Regibus & Principibus. Terre quorum interest salutem civium tueri, potestatem, ius & Imperium in socios totumque Dei gregem adepti sunt. Nam si Romani Episcopi immensam illam & nullis limitibus circumscriptam auctoritatem, indulgentia Principum acceptam ferrent, voluntati Episcopali, nihil voluntati divine inimicum jubenti obtemperandum putem ob reverentiam Principi si volenti debitam, &c.* So that the defendent having thus playnlie set dovne his minde before, & knowing that all the jurisdiction that

the Bishops in England now exercise over others from the King, he thought himself not onely secure from danger, but expected favour at least from the Bishops & their helping hand, especially, when the opposing the Popes Authority in England, is a thing that the King and State have ever so well allowed of.

And that this honorable Court may yet be farther informed of the speciall cause for vvich the Prelats are so displeased vvith the defendent, it was for the truly and narrowlie disputing and discussing of the second question, to vvith, vvwhether the Pope of Rome (if he be a Bishop) as he is a Bishop, have Autoritie & jurisdiction not onelie over his fellow brethren but over Kings and Emperors; vvich the Defendent there denyed for many warrantable Arguments. The summe of vvich he desireth here to relate unto this honorable Court, for his just and necessarie defence & justification. For by the vviele light of nature and unanswerable reason, it is evident and manifest that vvhere there is an equalitie and paritie amongst men there the one doth not exceed the other in power, or Dominion, *Paris enim in Parem non esse imperium inter*

Naturæ æquias dōxas est. Nowv, Divine constitution hath made Bishops and Presbyters or Elders a like and equall, vvich that it might the better appeare, the Defendent propounded there vvwo things to be proved. The first vvvas, That Bishops and Presbyters vvvere by the Word of God one and the same. Secondlie, That Presbyters had equall Autoritie of Government. Ordination & Excommunication vvith Bishops vvwherein onely consists their preeminency & Autoritie above their brethren vvich things being proved: it vvill necessarilie followv, That the Pope of Rome as he is Bishop doth no vvay exceed other Bishops, and Presbyters they being in all things a like and equall unto him, much lesse hath any Autoritie and povver over Kings and Emperours. And for the proove of the first position, the vvords Presbyter & Bishop do sufficientlie evince it, vvich in holy Scripture, though diverse in sound, signifie one and the samething, as not to cite the vvords themselves vvich vvould be large. The Apostle Paul to Titus in the first chapter doth sufficientlie shew, vvhere the vvords Bishop & Presbyter are confounded. And likewise in the first Epistle of Peter and the fift Chapter, there Presbyter and Bishop signifie one and the same thing. And the Epistle to the Philippians the first Chapter and the first verse doth apparentlie demonstrate it, and diverse other places might be produced dilucidating the same thing. But the 20. of the Acts puts all out of controversie, vvhere Presbyter and Bishop signifie one & the same thing, for office, honour and function, so that the identity of their office, is signified by those vvwo expressions. Neither is there a confusion of their names, vvith a difference still of their functions & administrations, as some vvould cavill: for in these places vvhere Presbyters are called Bishops, the disputeation is not about the title, but about the office signified and specified by the title. For vvhen S. Paul exhorts the Presbyters to have an eye to their duty & charge, he useth this reason, that the Holy Ghost had made them Bishops; And the truth of this

7. Bastwick, his Answer, to the

is so evident, that the Rhemists themselves, as learned men as any Bishops in England, and as able to maintaine an error, are forced ingenuously to confesse it, saying in expresse words in their Notes upon the 28. vers. of that Chapter. That in the Apostles times there was no difference between Presbyter and Bishop; so that for the first position, it is not onely by the Word of God clearly evident, but by the very confession of the adversaries of the truth granted, as a thing without controversy. Now for prooffe of the second position, that Presbyters as well as the Bishop of Rome, have the power and right of Government, Ordination and Excommunication, by which in these times Bishops onely exceed. Presbyters, the defendent will here briefly demonstrate it, referring those of this honorable Court, that have a desire to search into the full truth of it, to his booke. And for prooffe that the Government was committed unto them, and that they exercised the same, it is most perspicuous out of the first of Timothy 5. where the Apostle sayth, The Presbyters that rule well are worthy of double honour, especially those that labour in Word and Doctrine. By this testimonie it is evident, that they had rule and government in their hands. And that they had power also of ordination and imposition of hands, it is likewise apparent out of the first Epistle of Paul to Timothy the first Chapter. For the Apostle speaking to Timothy sayth, Doe not neglect the gift that is in thee which is given thee for prophesy by the imposition of the hands of the Presbyterie. Here also the Presbyters had the right of imposition of hands. And that they had the power of Excommunication and Absolution, it is likewise manifest from the 5. of the 1. of the Corinthians and the 2. Chapter of the 2. Epistle, where the Apostle gives them the power of casting the incestuous person out, and upon his repentance receiving of him in againe. By all which Authorities of sacred writ it is sufficiently cleare and evident, That the Presbyters had the Authority and power of government and rule in the Church, with the facultie also and abilitie of ordination & excommunication, and all this by Divine institution and expresse words of holy Scripture, howsoever this right and their due, was through the fraud and deceit of the Bishop of Rome, and Romish Bishops afterwards taken away from the Presbyters. Wherefore the Defendent concluded, That if there were any difference betweene Presbyters and the Bishop of Rome (which hee denied) that then the Presbyters in dignitie and honour exceeded, and that greatly the Bishop of Rome & Romish Bishops, for all these Privileges of government, ordination and excommunication are in formall words given unto the Presbyters, and no where granted unto the Bishops. And for farther illustration and prooffe of this, the Defendent, with many other Arguments proved, That Presbyters were better men then the Bishop of Rome, if there were any difference. The summe of which hee desired this Honorable Court, to take notice of, that they may more ponderously waigh the businesse in hand, and see the vanitie of the information. And for the Arguments in briefe, they are these:

They who are most obedient to the Precepts, Commands, and Prohibitions of Christ, and doe most diligently obey the Apostles admonitions, they are, and so ought to be esteemed, more worthy and excellent, then such, as regard neither of both.

But the Presbyters are more obedient to the Commands of Christ, and doe more diligently obey the Apostles admonitions then the Romish Bishops.

Therefore they are more worthy & excellent.

For the major, no man can deny, that knowes loyall and obedient Subjects to their Prince and his Officers just commands, are to be preferred before Rebels, and them that regard neither of both. Now Christ and his Apostles have commanded, That all Ministers should feed the Flock of Christ diligently in preaching of the word, & administration of the Sacraments, and that they should not be Lords over his inheritance; Both which precepts and prohibitions the Presbyters do more exactly observe then Romish Bishops: for they neither preach themselves nor will let others, and are Lords over Christs inheritance, which the Lord Iesus and his Apostles have peremptorily forbid. Ergo, the Presbyters are more worthy then Romish Bishops. Again:

That name which is and hath ever bene a name and title of Dignitie and Honour, is to be preferred before that which is a name of paine, labour, and sollicitude.

But the name of Presbyter or Senior, is & hath bene ever a name of Honour and dignitie, and a title of mightie Emperors and Princes, and the name of Bishop is a name and title of labour and travell.

Ergo, the title and name of Presbyter is to be preferred before that of the Romish Bishops.

For the major, none that are truly noble and learned can deny. And for the minor to omit many other places, it will evidently appeare to any that will looke upon the first Epistle to Tim. and the 5. There the Apostle sayth, The Presbyters that rule well are worthy of double honour. So that it is apparent enough, That honour and dignity is contained in that name, which deserueth both reward, reverence, & respect. And in the same Epistle the Apostle sayth, Rebuke not a Presbyter, but honour him as a Father; and speaking of Bishops, he sayth, He that desireth the Office of a Bishop, desireth a good worke: Hee sayth indeed a good worke, but a work notwithstanding full of care, watchfullnes, toyle, and labour. From all which it is ratified, That the name and title of Presbyter is a name full of dignity, honour, and splendour, and the title of Bishop a compellation or name full of labour, anhel-

anhelation, & solicitude; and therefore to be preferred before the title of Bishop, being farre more excellent. Again:

That name which whensoever it is ioyned with the name of Bishop, hath alwayes the first place and precedencie, that name is most excellent.

But the name of Presbyter, when it is ioyned with the title of Bishop, hath ever the precedencie.

Ergo, it is to be preferred before it.

For the major, the adversaries cannot deny it, For they conclude and establish the precedency and preminency of Peter, before the other Apostles, because he is often first named. And for the minor, the word of God declares it illustriously, as may be seene in the 20. of the Acts, and the first of Titus, and the fifth chapter of the first of Peter. In all which places the names of Presbyter and Bishop being ioyned together, Presbyter is ever first named. To all this, Peter calls himselfe a Presbiter. The same doth Saint Iohn, as if all Ecclesiasticall dignity were placed in that name. But there are many arguments yet remayning to prove the dignitie of Presbyters to bee above that of Bishops, if there be any difference between them. For,

They to whom in the most difficult controversies of the Church, and greatest dissensions, the Primitive Christians had ever recourse, and who the spirit of God did in a special maner assist, and who made Decrees by which the Church of God to this day is to be regulated and governed; and who the Apostles themselves made their sociats and companions in both Generall and Provinciaall Counsels, and the which had the next place unto the Apostles in their Assemblies: they are more worthy, and to be had in greater honour and veneration then the other Ministers of the Church, which are neither by name nor place knowne in those holy meetings.

But the Presbyters are such, and Therefore the Presbyters are more worthy and excellent then Bishops.

As for the major, the adversaries cannot doubt of that, which bestowv dignity and honour upon their Bishops, according to the place and degree they had in the first Counsels. And for the minor, none can doubt of it, who hath read the 15 of the Acts, and the twentyeth chapter of the same book: But they that desire to be satisfied concerning this argument at large, the Defendent desireth vwould read any of his books, Lastly, That the dignity

of the Presbyters may yet appeare, above the title of Bishops, it is thus evident:

Those to whom the Keyes of the Kingdome of Heaven by name are committed, those are more worthy & honorable then those that have not that Priviledge.

But for the Presbyters, they have the Priviledge of the Keys grased unto them by name:

Ergo, the Presbyters are more honorable then Bishops.

For the major, no good Christian vwill or rationall man can deny it. And for the minor, he that readeth the last of Iames shall finde it manifestly enough confirmed and proved. By all which Arguments, the Defendent did sufficiently beat downe the Bishop of Romes authority, and by the very light of reason overthrew it. For if that every Presbyter be by the word of God as good a man as the Bishop of Rome if not better; and vwithall, if the Presbyters neither can nor may usurp antority over their fellow brethren, much lesse may they doe it over Kings and Emperors, and by consequence and necessity of reason it followeth, that the Bishop of Rome hath no cause to arrogate such authority to himselfe over the vvhole Church as he doth: and therefore that his rule & Government is a meere usurpation and an abominable tyranny over the vvhole Church of God, and ought of all men to be defyed, abominated, and abhorred vwith all his complices, as impious and blasphemous against God, Injurious to Kings & Princes, and nocent to all the faithfull members of Iesus Christ. The recapitulation of all the which Arguments, this Defendent thought fit to make knowne to this honourable Court, that their illustrietyes might in every respect see his innocency, vwho first exempted all Bishops that acknowledge their autorities from Kings and Emperors out of the number of those against which he disputed: and secondly, never by name sought against any other but Romish Bishops, and vwith their ovvne arguments vvounded them. And therefore he could not but take it unkindly, that when in this combat they should have helped him against the common enimie, they defending him, fell upon the poore Defendent, to his perdition, saying, that he meant them, and that he vvvas erroneous and factious in his opinions. Now if the Defendent hath erred in the discussing of these truthe, the Scripture, that Word of Life, hath brought him to it, vvhich vvvas blasphemie to thinke; and therefore vvhen they adjudged his booke to be burnt, they might as vvell have burnt the Scripture also, yea all antiquitie and the gravest and learnedest of ancient Fathers, vvwhose testimonies also hee hath made publick for the greater vindication of the truth against error and cruelty. But that the integritie of the defendent may yet more clealie appeare, he most humbly entreateth this Illustrious Tribunal to heare howv the business vvvas carried against him at his Arsgument before the Prelars Barre at Lambeth, and howv submissively he demeaned himself there, and howv superciliously they carried

ried themselves towards the Defendent on the contrary side. When it came to his part to speake for himselfe, the Advocat having formerly denied to plead his case any farther then about the vvitnesse testimonie, vvhich he also did very jejune, beeing an Advocate of such excellent parts of learning and eloquence as he vvas, and also at the Bar renouncing it, saying, That the Defendent should plead himselfe, which, vvhenn it vvas put upon him, he then first related vnto the Assemblie the Theame of the booke, vvhich vvas the mayntenance of the Kings prerogative royall. Then he told them the occasion of his vwriting of it, that he vvas provoked thereunto by a Pontifician, vvho often had dared him into the list of dispute; which at last he could not deny, as he vvas a Christian, and as he vvas a Subiect; for by the Word of God he told them, and by the Law of the Land, and his speciall oath, he vvas bound vnto it; vvhich Oath he also read at large in open Court, the vvhich also all the Bishops of England, and all the Iudges of the Kingdome had taken, and vvere equally bound vvith him to observe. Then before he entred into the combat vvith the adversarie, he shewed, vvhat caution he used that being to vwrite against the Bishop of Rome & Italian Bishops, it vvas onely as they arrogate their autoritie over their Brethren and the Church of God, yea, over Kings and Emperors *iure divino*, against such Bishops onely hee affirmed he did dispute & read the vvords of exception formerly cited at the Barre, as for such Bishops as acknowledge their iurisdiction, pover and authority from Kings and Emperors; he sayd, he had no controversy against them, as he there againe and againe declared himselfe, in the number of vvhich he the Defendent sayd ours were, for all the Bishops of England and in his Majest. Dominions, had; and received (or at least vvise ought so to doe) their autoritie & iurisdiction over their brethren from him; For prooffe of vvhich, he cited & read publickly the Staturs and Acts of Parliament as follow:

First, that of the first of Queene Elizabeth of famous memorie, vvherein the Oath of Allegiance vvas ratified, In the vvich Statute there are these vvords, That all iurisdiction, all Superiorities, and all Privileges and Preeminencies spirituall and temporall are annexed to the Imperiall Crowne, vvich by Oath he being bound to mayntayne, could doe no lesse being provoked by an adversary of regal dignity: He read also the Statute vvich was enacted in the 7. of Henry the eight, vvich is, that Archb and Bish. and all other Ecclesiasticall persons, have no other Ecclesiasticall Iurisdiction but that vvich they received and had by the King, from the King, and under his Royall Majest. He read also the Statute made in the first of King Edward the sixt, in these vvords; That all iurisdiction and Autoritie Spirituall and Temporall, is derived and doth come frō the Kings Majest. as supreme Head in the Churches and Kingdomes of England and Ireland, and that by the Clergy of both the Kingdomes, it ought no otherwise to be held or esteemed of, and that all Ecclesiasticall Courts, vvithin the sayd Kingdomes ought to be held and kept by no other pover and autoritie eyther domesticall or forraign, then that vvich comes from his most excellent Majestie. And that vvhosoever did not acknowledge and venerate this autoritie, that the same men

are *ipso facto* in a præmunire, & under the Kings high displeasure and indignation; as the vvords of the Statute run, and the mouth of the lavv speaks: and then vvith some reason; also vvich the Defendent produced, besides the Word of God, hee shewed, That no Romish Bishops had autoritie over their fellow brethren, nor could *iure divino* challenge it, much lesse over Kings and Emperors: and therefore so long as the defendent had the Word of God, the Lavves of the Kingdome, and reason it self on his side, he told them, he thought himselfe reasonably secure from all danger in that place. And then applying his speech vnto the right honorable and noble Lord the Earle of Dorset then present, the Defendent tolde his honour, that he could not but vvonder, that hee should stand there at the Barr as a Delinquent, for mayntayning the Religion established by publick Authority, the honour of the King, and the glory of his Majestie: and that one Chouny a Suffex man a laick as vvell as himselfe, should vwrite a booke and set it forth by publicke autoritie, mayntayning the Church of Rome to be a true Church, and never to have had so much in her, as the suspicion of error in fundamentall poynts, and that this booke should be dedicated to the Pre-late of Canterbury, & patrionized by him (vvich Booke the Defendent both read and exhibited in Court) by vvich notwithstanding the King himselfe and all his Subiects were made Schismatics and hereticks, to the infinir dishonour of God, our Gracions King, and King James of blessed memorie, and our most holie profession and religion. This as the defendent told the Lord of Dorset, struck an amazement in him, & especially vvhen the author of it must be favoured and countenanced by Canterburie, and for the defending of the honour and dignitie of our Church and the honour of the King, the Defendent should stand as an evill doer. Novv vvhen the defendent vvas come thus farre, and vvas then approaching more closely vnto them all, intending more fullie in the pleading of his cause to have set forth their unjust dealing, they tolde him, that he rayled, and imperiously commanded him to hold his peace, vvich vvas the reason of his Apologeticus ad Præsules Anglicanos, vvhere he tooke libertie to vwrite that, and publish it to the viewv of all the vvorld, vvich he vvould have then spoke. But after that they had silenced him, they then fell a thundering against him everie one as he pleased, all of them joyning in this, (one onely excepted) that they censured him onely for his Booke; and in their censure, they unanimously agreed, that the Defendent should pay the costs of suite, a thousand pounds vnto the King for a fine, be debarred of his practice, that his booke should be burnt; and that the Defendent should lye in prison till recantation, and in the meane time be delivered vnto Satan. And thus did the Sublime Court deale vvith the Defendent for doing his duty. But here the Defendent craveth favour againe of the honorable Court, that he may briefly letting the puny Iudges and their nonsense dye in silence, say something of the Prelats haranges, because they onely were the men that found themselves aggrieved at his vvriting: & to say the truth, all the other are Officers under them, and are the Prelats hangbyes (he meanes the Doctors); to doe vvhat they would have the, as hourelly experience teacheth all men

men. And so much the more earnestly he desireth this liberty, because it will make much for the demonstration of the justice of his accusation against the Prelats, both in respect of the dishonor they have done unto God by it, the dishonor of the King their Master, & King James of precious memory, and the wrong done to himself in particular. Now the first that entred this combat was Francis White Bishop of Ely, who in the first place most blasphemously and with many contumelies reproached the holy Scriptures, making nothing of their divine Authority, (as all the standers by can witnes) for he reviling the Defendent, sayd, That he had nothing in his booke but Scripture, which was (as he termed it) the refuge of all Hereticks and Schismaticks; openly averring withall, That the Scriptures could not be knowne to be the Word of God, but by the Fathers, and Saint Augustin would not have beleev'd the Scriptures to be the Word of God, had not the Church told him so. Further he sayd, That the Scripture could not be knowne & distinguished from the Apocrypha, but by the Fathers: nor the meaning of the Scripture found out but by the Fathers & that all the Fathers from all Antiquity (which is most false, as the defendent in a speciall booke hath sufficiently shewed) made and proved a vast difference between Bishops and Presbyters, and that there was ever a greater excellency and Authority in the Bishop then in Presbyters; And this with an unanimous consent they all agreed in, till a base fellow Calvin (for so he termed that ever to be honoured Divine) rose up in an obscure corner of the World, & violated and overtrewe all order & Authority in the Church, and would also have demolished the Authority of the Magistrates. And then turning his speech to the Defendent unhumanly: he called him Base fellow, Brasen faced Fellow, Base Duncie, and sayd in the face of the Court, That if he could not mayntayne his Episcopall Authority to be *Iure Divino*, he would sling away his Rotchet; And so concluding with those that had gone before him in his censure, he sat downe in a very great fury and passion.

After him came forth the Bishop of Yorke, and in that numerous Assembly, proclaymes; That Iesus Christ made him a Bishop, and the holy Ghost consecrated him, and that he had not his Authority from the King, for Bishops were before Kings and that Bishops held the Crownes of Kings upon their heads, and so peremptorily averring, that the Defendent ought to be knockt downe with club-Law for his ignorance, assenting with the rest in their Censure, he fell a sleep. In the third place the Bishop of London advanced forwards, speaking very loud and temerarious words against the Holy Scriptures saying, That he had thought to have found some great Matters in the Defendents booke, seeing him so confident and so peremptory, but diligently reading of it, he met with nothing in it but Scripture, which, as he sayd, was the refuge of all Schismaticks & Hereticks; & so according with his predecessors in their opinion and censure, he concluded his part of speech. But last of all came forth the Prelat of Canterbury, who with, a frontlesse boldnes avouched his Episcopall Authority & preeminency over his brethren to be onely from God, very much blaming Calvin for his factions Spirit, saying: That their Ecclesiasticall Authority & the power they exercised, was from

Christ Iesus, and produced Timothy and Titus to prove, the same assertion and that Bishops were before Christian Kings, and they held the Crownes of Kings upon their heads; For, no Bishop no King, & those that would have no Bishops, sought to overthrow all Government, & in his censure he jumped in all things with the rest, saving in the Fine, which (as he sayd) hee thought too little and therefore ought of meere conscience, as he told the other Iudges, hee fined the Defendent a Thousand pounds more. But he had one thing more to speake as he sayd, concerning the Church of Rome, and about that he resolved publicly there to declare himself, in regard the Defendent had cast Chounyes book unto him in open Court, and of the Synagogue of Rome he spake verie honorably, affirming, That shee was a true Church, and that shee did not erre in fundamentall poynts; and all this hee spake in that publick Sessions.

All which the Defendent hath beene forced to recite, because it makes very much for the justification of what hee writ in his Apology, and that hee had good ground greatly to blame the Prelates, aswell for these as for many other of their proceedings, as afterwards this honorable Court shall well perceive: And now that the Defendent may come to the things that he is charged with in the Information, as to have accused the Bishops of, in his Apology, which by the informers is termed a Libell, though it containeth nothing but a true Narration of the passages of the High-Commission Court; which he never spake nor writ against, but onely, against the abuses of the Iudges in it, who have turned that Court, which was of purpose appoynted by the State for the suppressing of Heresy, Popery and vice, to the beating downe of the Religion established by Authority, and the promotion and advancement of superstition and the molestation and undoing of the Kings faithfullest Subjects, and the deare servants of God, as daylie experience teacheth us, and the whole Kingdome can witnes. In the writing of which booke he the Defendent thinketh himself so far from being a delinquent; as he conceiveth he hath done good service to King, Church, and State, having in it vindicated and mayntayned regall Autoritie against the tyranny of the Pope, discovered also the Prelats lawlesse usurpations with their ingratitude to the King, and cruelties against their brethren, mayntayned the honour likewise of the Lawes of the Land and the dignity of sacred Writ, (both which they slight and make nothing of) and by innumerable testimonies of learned men, proved the assertion for which he is thus traduced and envyed, to be neither novell nor hereticall but according to both the Divine Scriptures and all Antient truth, & the veriest Bishops, and by the whole clergy of England in King Henry the eightes dayes, as all the learned and ingenuous do well perceive and know; both at home and abroad. So that if the Informers with the Prelats will make this Booke a libell, then let them make holy Scripture, the Lawes of the Kingdome, and all the antient records of learned Bishops libells also: for the Defendent in that, hath sayd nothing concerning the Presbytery, which is not agreeable to them all. And for the

matters in spec^{al} he is charged with in the information, viz. That he hath canlessly enveighed against the oath ex officio and other antient formes of proceedings in that Court, and against the sacred Hierarchy & orders of Bishops, Priests and Deacons, preferring a Presbyterian party before it. And that he hath falsely and scandalously defamed the witnesses produced against him, & falsely & maliciously taxed the High Commission Court it self, and the Judges therein in generall, and some of them particularly and personally with cruelty and injustice, with want of wisdom and temperance, and that they are perswaders of his Majesty to bloodshed, and are upholders of idolatry, superstition, Popery and Prophanesse, and farther most maliciously, and falsely, affirmeth, that Canterbury, London and Ely, are disgracers and contemners of holy Scriptures, and falsely traducerh them and the rest of the Bishops for traitors and invaders of his Majesty, Prerogative, and that in the sayd booke there are contayned diverse other unlawfull and scandalous passages against the established government and seiled discipline of the Church of England, the Bishops and Clergy, and their proceedings, which being many, and of various nature, is delivered into his Majesty, Court of Starchamber.

To all which things that he is here charged with, the Defendent will answer with what brevity, and the best Method he can, & doubtieth nothing but whatsoever he hath writ in his Apology, against the Prelats & their proceeding, shall be made evidently appeare to this Court to be most true. And to begin with the things layd to his charge in the last place, that hee accuseth, the Bishops to be disgracers and contemners of holy Scripture, to be invaders of his Majesty, prerogative, upholders of idolatry, Poperie, superstition and prophanesse. All which is most true, for so they are, as he hath sufficientlie proved against them in that booke, and doth here also add, that they have greatly dishonoured the King their Master, and King James his Father of perpetuall memory, all which he will briefly declare, and demonstrat to this noble Court. And that they are contemners & disgracers of holy Scripture, what can be more manifest? When they say that the Scriptures are the refuge of all Schismatics and Hereticks as much as if they should say, the good Lawes and Statutes of a Kingdome and the Kings Edicts and Proclamations, are the cause of all disorder and wickednes! Withall, what is it to be contemners and disgracers of the holy Scriptures, if this be not? to say, That they can neither be knowne to bee the Word of God; nor distinguished from the Apocrypha and Prophane Authors, nor be understood and the meaning of them attayned unto for their obscurity but by the Fathers? If this be not to contemne sacred writ, then all Orthodox writers both in ours & all reformed Churches, and King James himself, have accused the Church of Rome most falsely, whom they prove blasphemous against God, and disgracers of the Holy Scriptures, for the same assertions, as all their learned writings witness with innumerable Arguments in them for prooffe of the same.

The Defendent desireth to know, what it is to pro-

phane and contemne holy Scripture, of this be not, to slight and vilify the authority of it, and to proferre humane authority before it, which the Bishops did blasphemously, saying, that they could not be knowne to be the Word of God, without the help of the Fathers, when every page and leafe of these sacred monuments breath a divine Spirit, and they are called the lively oracles, Act. 7. vers. 38. as if the Scripture had lost his ancient luster, life, and divinity by its antiquity, & were inferior to all other things both Naturall and Artificiall. When notwithstanding there is such a Majesty and Splendor in the Scripture as it dazzleth the eyes of all those that looke into it, with his transcendent and heavenly clarity, and brightness, the eyes of whose minds the God of this world hath not blinded, yea vnder the very law, when there was a vayle before the eyes of men, so that they could not so clearly see into them as now Christians may, yet then such dignity and excellency was discerned in them, that at the first reading of them, men cryed out the voice of God and not of man, & tore their garments for very anguish and feare of the threats in them, and never were so ungracious and impious to say, How shall wee know these books to be the Word of God? For the holy Scriptures had ever such an innate and Domesticall light, beauty, & goodnes in them, and carryed such testimony and witness within themselves, ever able to declare themselves Divine and holy, & to be the very word of the everliving God, that they needed borrow no help from without them, or fetch in humane witness for the declaring of their Divinity. There was no need to send unto the Prophets or the Church, in old time, to inquire whether the Scriptures were the Word of God, amongst any that were but any thing acquaynted with the language of Canaan, as is manifestly evident in the 2 of the Kings 22. vers. 8. 10. and the 2, of the Chron. 34. vers. 14, 15. 19. where it appeareth, that when the booke of the law was found by Helchia the Priest in the house of the Lord, he knew it at the first reading of it, to be the Word of God; the same did the King, they were neither of them told by the Church, or any Prophets or Fathers that it was the book of the law; neither did the King send unto Hulda the Prophetesse to know whether it were a true & authentick Copy; all this needed not; it needed then no Godfathers & Godmothers to Christen and give it the name of the law of God and holy Scripture, as without the with it could not have been knowne; there was no need of any such thing, or any humane authority for the prooffe of that in those times; all that were then true Israelits knew it by its owne testimony to be the Word of God, and shall any man now thinke, that the Scriptures are more obscure and darke, and harder to be discerned by their owne testimony to be Divine and holy, then when they had a vaille before them, and their sacred treasures of Divine truths were muffled up in so many types & mysteries? Certainly, this is not onely great ingratitude to Gods bounty, but very contempt and disgrace of holy Scriptures, that their most excellent self authority can have no credit amongst Christians without adventi-

ticiall assistance of vaine man. Is not the witnes & testimony of God greater then the testimony of man? If we receive the witnes of men, the witnes of God is greater, sayth S. Iohn in his first epistle chap. 5. vers. 9. But the Prelats affirme, the testimony of man is to be preferred before the witnes of God, so that we ought not beleve the Spirit witnessling but the testimony of the Fathers: for they say, the Scriptures can not be knowne without the Fathers. Christ who was truth it selfe said in the 5. of Iohn. vers. 36. I have a greater witnesse then that of Iohn, and what was that witnes? his works, the witnes and approbation of his Father & the Scriptures. Christ here preferres the testimony of the Scripture before the testimony of Iohn, which was the greatest of all the Prophets, and the Prelats preferre the testimony of the Fathers before the Scriptures, and is not this to contemne the holy Scriptures? S. Peter in that glorious transfiguration of Christ upon the mount, heard the voice of God the Father, & notwithstanding he sayth in his 2. epistle chap. 1. vers. 19. we have also a more sound word of prophesy. And Christ himselfe so revered the holy Scriptures, that he seemeth to preferre Moses his words before his owne, saying, if yee beleve not his writings, how shall yee beleve my words? and in the person of Abraham, when Dives desired one might be sent to his Fathers house, to warne his brethren. of the danger of torment that he was in, Christ sayth, they have Moses and the Prophets, let them heare them. and he sayd nay Father Abraham; but if one went unto them from the dead, they will repent. and he sayd unto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead. By all which testimonies of sacred writ it is evident, that if the Scripture of it self cannot prevaile with men, that then there is little hope that very miracles will doe them any good, for the begetting of faith in them, or bringing of them to the truth, much lesse the Fathers; and this by Christs owne words is confirmed unto us: yet the Prelats nevertheless, esteeme of the Fathers authority, more then of the sacred Scriptures. But can any man that hath but the name of a Christian thinke, that those that will not be moved by the Majest. and authority of the Scriptures speaking in the name of the Lord of hosts, that the authority of the Fathers will prevaile with them, who are not to be beleved, but as they speake out of the holy Scriptures and by their Divine authority? Christ denyes it, and therefor we are rather to beleve that, then the phantasies and impious grolleries of a few ungodly men. Is not the Scripture *αὐτῶς* and of his owne & self sufficiency so able to declare its owne mind and meaning, that it hath no need of the Fathers help? without doubt, unles prophane mouthes will make it a pack of nonsense. Truly one would thinke that very reason might be able to convince these wretched wranglers, if they had not hardened themselves, to fight

against the truth, yea and sett themselves to resist the holy Spirit of God; for if we looke upon very nature, art and reason, they would convince us: for there is no naturall thing but will prove and shew it selfe what it is, and declare its owne nature, as the Sun, Moone & Starrs declare their owne nature, and tell what they are to every beholder of them; fire by it self and of its owne nature & essence is knowne what it is, earth and water doe the same: and the same may be sayd of gold and silver & all other metals, they are able to witnes for themselves what they are, and to distinguish their owne natures from each others to any rationall man. Againe, All artificiale things are knowne what they are by their proper formes, and so are discriminated the one from the other, every one of them carrying a sufficient indication of it self. yea all humane writings shew from whence they come, by the spirit they are writ with, and doe shew, whether the Authors & Writers of them be learned or unlearned, or be men in authority & place or not, and there needs no Commentaries upon them to tell whose they are.

The Proclamations & Edicts of Kings and Princes doe sufficiently without either marginall notes or annotations declare of themselves, that they come from imperiall authority; and the Majest. & the dignity of their phrase and expression proclame to all men that the authors of them are sacred persons, and hee that should call them in question without a Councell or Parliament, or the Fathers and Iudges of the lawes authority, would be thought no loyall Subject and not worthy to live, and that deservedly: for the very maner of their penning & writing doe ever convince their Readers both of the dignity of their matter, and of the excellency of the personages that set them forth. And shall any in this age of light, be found so darkened in his judgment, as to thinke the Word of God inferior to all naturall artificiale & humane things? yet so it is, to the infinit dishonour of our great God blessed for ever.

Truely, besides the sparkles of Divinity and the Spirit of God illuminating in the Scriptures which writ them; the excellency and goodnes of their object and matter, the purity, the perfection, the Antiquity, the universall consent and agreement of them, the majesty, and simplicity of the languages and speech they are writ in, the conviction that is in them of wicked & rebellious consciences, beating downe & humbling the strongest Spirits, the certayne event of things foretold in them, the integrity of the Writers, being farre from all fraud and guile setting downe their owne infirmities and the weaknesses of their families, which human reason would never have done, the preservation of these Holy Scriptures in all ages from the fury of the persecuters, and out of the hands of those that studied to destroy them, the constancy of the Martyrs allwayes that beleaved & kept them, and the fearfull & tragicall ends of such as were enemies of them, These the Defendent sayth, and many more

reasons there are to prove the Scriptures to be the word of the ever living God by themselves, without any Autoritie of Fathers. But yet one reason more, the Defendent thought fit to add, before he returneth againe to the Holy Scriptures owne Autority; which is sufficiently able to declare it to be the Word of God. And that is this, All things that are mens owne, whether counsailes, Lawes, ordinances, inventions, Politiques or projects, orders of government, &c. they are agreeable ever to the corrupt nature of man or els to carnall reason, & men commonly hugge their owne devices. Now if the religion that is set downe in Holy Scriptures or the Scriptures themselves, had ever been the fiction & excogitation of mens braines, as some prophane & Atheisticall men thinke, who suppose and say, that religion was by Policy invented to keep men in awe, then the Defendent sayth, that all men would willingly and without reluctance have embraced and received them and given them ever admittance and free entertaynement: for the world ever loveth his owne. Now it is notoriously knowne that no carnall men either love the Scriptures or regard them; nay it hath been allwayes the endeavor, and the greatest plot and conspiracy of wicked and ungodly men and the adversaries of the truth either totally to extinguish them or to vilify their Authority, as K. James of renowned memory in his Apology to all Christian Princes sufficiently declareth, discovering therein, the Popes double diligence in that busines. So that were there no other reason but this alone, it were of conviction enough to prove the Holy Scripture to be the Word of God, because it so much opposeth impiety, wickednes, cruelty, unrighteous dealing, errors and darknes, which carnall and sensuall men love more then light. And whereas the Prelats with the Papists produce the Autority of the Fathers for the mayntayning of what they speake, and in Court alledged that of Augustin, Where he sayth, that he would not have beleaved the Scripture; if the Church had not told him it was the Scripture. The Defendent for his part is sorry to see such a profane Sympathy between the Prelats & Papists in these things, who deale with true Christians as the Gibeonites dealt with the Israëlites in the 9. of Iudges, who pretended they were Ambassadors, & tooke olds sacks upon their asses, and old tattered bottles, and clouted shooes, and ragged clothes, and pretended they came from a farre Country, and so the Israëlites not taking counsell of the Lord were cosened and deluded by them: Even so the Papists and Prelats under pretence of the ancient Writers, and with their old shooes and moldy bread of uncorth antiquity, rob us of the truth, and take away from us the bread and staffe of life, by which wee should safely, and comfortably walke to Heaven and happines: and under the pretence of the Fathers & their Authority they abuse and deceive the simple. But in this cause Augustin is not very usefull unto them: for his Authority in this, so waighy a matter, is to rationall men of no great validity: for the Defendent demands of any, that hath but the grace of understanding, that if Augustine would never have beleaved

that there had been a God, without the Church had told him so, must his infidelity make others Atheists also? this will not be thought good reason amongst the learned; for then one mans imperfections should be a rule for multitudes to goe to hell, & unbelief should be a vertue. And yet it is not altogether denyed, but that the perswasion and report of men may be a motive to stirre up men many times to the hearing & persuell of a thing, which of it self doth not alwayes beget faith or but very little as dayly experience teacheth us, but the thing it selfe seene or heard, is that that worketh and effecteth it, and makes their faith so firme and stedfast, that all though the same parties should a thousand times after deny that to be so, yet they to the death would persever in that their true believe. As for example, vve see in the people of Samaria that were by the womans perswasions brought out to see Christ, and in some small measure beleaved in him, from her relation, that he was the Messiah, yet when they had talked with him themselves, they openly affirmed that then they beleaved not because the woman had told them, but from more excellent reasons and grounds that they themselves had heard him. And should the Samaritan woman a thousand times after that, have denyed that he had been the Messiah, they would never have been removed from their faith in Christ for all that.

The same may be sayd of Nathaniel, in the first of Iohn; to whom Philip sayd, That he had found him of whom Moses spake in the Law and the Prophets Iesus of Nazareth; and Nathaniel sayd unto him, Can there any good thing come out of Nazareth? Philip sayd, Come and see. Iesus saw Nathaniel comming unto him, and saith to him, Behold an Israelite indeed in whom is no guile. Nathaniel sayd unto him, whence knowest thou mee? Iesus answered and sayd unto him, Before that Philip called thee, when thou wert under the Fig tree, I saw thee. Nathaniel answereth, & saith unto him, Rabbi, thou art the son of God, thou art the King of Israel. And howsoever Philip here was an occasion of bringing Nathaniel to Christ, yet the sight of Christ and his Miracles were the things onely, that begat true faith in him, and such a faith as all the Philips in the world could never after have removed him from it againe. And so was it with Augustine perhaps, that being a learned infidell or little better a Manichee, through the perswasions of learned Christians, he came to looke in the Word of God, as all faith commeth by hearing; but doth it therefore follow, that that was onely the cause of his faith, and perseverance in it? or if the Church had not told him so, there had been no other meanes for him to have come to the knowledge of the Scripture, this doth not necessarily follow. But were it granted, that had not the Church told Augustine which was the Scripture and Word of God, that he had then never beleaved it to be the Word, must this conclusion of necessity be gathered from thence, That all men must be like Augustin in this, or that the Authority of men is greater and above the Scripture? all

all these are poore & lame consequences and not be-
 coming the worthy Fathers of the Church in open Court
 to publish to the infinit dishonour of holy Scripture &
 advancing human Authority above it, which indeed is
 meere blasphemy against the Holy Word of God. For
 would not every man accuse one of folly, if an other
 being a stranger and never seeing the King, and mee-
 ting him in a journey with all his Nobles richly clad,
 as it becometh noble Peeres so to be, for the honour
 of their Master and the Majesty of his Court, and
 in this company where there are so many brave per-
 sonages and all so excellently apparrelled, and he not
 knowing which was the King; should aske some of
 his retinue or some Courtier, which of those were
 the King? Now doth it follow, because at that time,
 the man should not have knowne the King without
 this information from some of the attendants, that the
 King could no other way have beene knowne unto him
 or that Kings could be knowne no other wayes but by
 such informations? No rational creatures wil so conclude:
 at that time he in part beleevd from the Courtiers re-
 lation that it was the King. But after that he seeth the
 King in his Court or upon his throne with his crowne
 upon his head, and with all his State and Magnificence,
 and his Nobles in their service; with the reverence
 that is yielded unto him, then hee beleeveth no lon-
 ger, because the Servant told him that it was the King,
 but because by his owne reason he is evinced of it, know-
 ing that such attendance & such a guard & so great
 pomp dignity, and State belongeth to none but Kings.
 And it would be thought not madnes only but treason,
 to say, if one had not told him that it was the King,
 otherwise the King could not be knowne, or that he
 that told him, was greater then the King, or his Au-
 thority greater.

The same may be sayd of the Holy and ever blessed
 Word of God, that it is a great madnes & impiety to
 conclude, That the Holy Scripture cannot be knowne
 to be the Word of God without the Authority of the
 Fathers, or Church, or that the Authority of either is
 greater then the Scriptures; which to affirme is with-
 out doubt blasphemy in a High degree against Almi-
 ghty God, and his blessed revealed will, & able to provoke
 his indignation upon us, because it is an error against
 the very light of Nature, art and reason, and the appa-
 rent Words of the Scripture: where the Word of
 God is called the immortall seed, 1. Per. chap. 1. v. 23.
 which liveth & abideth for ever. Now all seed by
 its inward vertue sproutet into a blade & is by it self
 and his owne fruits known to be what it is: So is the
 Scripture of it self knowne to be the Word of God,
 and as Paul sayth in the 1. of the Cor. chap. 2. ver. 4.
 the Word of God is in the Demonstration of the Spi-
 rit & in power, and maketh the hearts of the belee-
 vers burne with in them, as it did to those, that went
 with Christ to Emmaus. Luke the 24. ver. 32. and
 as the Apostle sayth in the first to the Theffalonians the
 2. chap. ver. 3. that they received the Word of God
 not as the word of man, but (as it is in the truth)

the Word of God which effectually worketh in those
 that beleeve: and in the 4. of the Hebr. 12. Paul sayth,
 that the Word of God is quick and powerfull & shar-
 per then a two edged Sword, piercing even to the di-
 viding asunder the soule and Spirit, and of the raines
 and marrow, and is a discernier of the thoughts and in-
 tents of the heart. So that by these testimonies and
 thousands more that might be produced, it is suffi-
 ciently evident, that the Scriptures of themselves are
 declaratory, and by their owne native and inbred
 splendor doe conciliate Authority, & credit to them-
 selves; neither have they any need of help from man,
 or the Fathers Authority to prove them the Word of
 God. For before there were any Fathers the Scriptu-
 res had their Authority and were knowne to be Di-
 vine. Neither did the Fathers or Church make them
 Authentick or the Word of God, no more then a
 Pillar maketh a proclamation to bee the Kings will
 and pleasure, because it stands upon it, but the
 Church or Fathers declared them so to bee, neither
 doth or can the very Synagogue of Rome deny this.

How impious then and blasphemous are the Prelates,
 that they dare thus vilify the holy Scriptures and
 make their authority nothing? And can any man of
 judgment see any reason, why one should beleeve the
 Fathers more then the Scriptures? or why one should
 beleeve that these are the works of Augustin or Am-
 brose & should doubt that this is the Gospell of Luke
 Iohn, or that these are the Epistles of Paul? Of these
 things the Defendant for his part can see no reason.
 Neither can there any solid reason be yeilded why
 one should beleeve the Fathers more then the Scriptures
 themselves; when the Fathers are not to be credited,
 but as they accord with Scripture, as the very Popish
 Canons & Papists themselves acknowledge; for in
 the Canon law thus speakes the Pope, *Patrum quantu-
 libet doctrina & sanctitate pollentium Scripta, ex Canonibus
 & sacris consideranda, nec cum credendi necessitate sed cum
 iudicandi libertate legenda sunt.* Neither is Baronius his
 opinion other, concerning the authority of the Fathers,
 as at large may be seen in his Annals, an. 34. §. 213.
 and an. 44. §. 42. And for Bellarmine he is of the
 same mind in his 2 booke concerning Councils in the
 12 chapter in these words, *Sacra Scripta Patrum non
 sunt regula, nec habent auctoritatem obligandi.* And when
 the very adversaries doe thus fully expresse themselves,
 that whatsoever authority is in the Fathers books and
 writings it is onely as they harmonise and accord with
 the Scripture, shall any man then thinke or suppose,
 that there should yet be more authority in the writings
 of the Fathers, or in the Decrees of Councils then there
 is in the holy Scriptures, from whence as the Foun-
 taine, those streames doe issue? very reason will con-
 found the fatuity of this devillish doctrine; for the
 streames & brookes are never so pure nor good as the
 fountaine: for it is ever the fountaine that gives autho-
 rity of goodnes, and the name of excellency to the little
 sucking rivers as all men know; and they commend
 the waters ever from the fountaine they come, so that

the spring hath ever the precedency and is of greatest authority, and without all controversy, as it overthroweth all reason; so it is exceedingly impious against our great God the fountrayne of all good and the giver of every good and perfect gift, and they that shall speake so contumeliously as the Defendents doe of these Fountraynes of living waters the holy Scriptures, as they did, the Defendent will ever maintaine they are contemners and despisers of the holy Scriptures, and in this opinion he will live and die.

Neither did they lesse offend in saying, that the Scriptures could not be knowne from the Apocrypha, without the help and authority of the Fathers: which poynt also the Defendent desireth this honorable Court to heare a little discussed, it being a thing of so high nature, concerning not onely the glory of God, but the good of every mans Soule, the peace of the Church, and the tranquillity of the whole Kingdom. And therefore he humbly craveth favour that he may agitate it here a little; for the further Demonstration of the iustnes of his accusation hee chargeth the Prelats with: viz: That they are disgracers and contemners of the holy Scriptures. They say, that the Scriptures can not be distinguished from the Apocrypha, but by the Fathers: which assertion is against sense and reason it self, & too impious for Prelats to speake: Is not this an essentiall property of the Scriptures of the old Testament, that they were written in the Hebrew tongue, and that they did give witness of Christ, and received authority from him, and that they were put into the hands & keeping of the elect & chosen people of God as a Treasury?

Now the Apocrypha had none of all this honour, Neither did ever the Jews account of them as Scripture, yea to this day they reject them. Neither for these reasons onely are they distinguished from the Apocrypha, but for many others, the divinity, purity, sublimity appeares in the Canonickall Scriptures; the futility, folly and falsity in the Apocrypha are too too manifest: and is there any man so stupid & blockish, to thinke that this age wherein we live, cannot distinguish or discern gold from lead, without the authority of the Fathers? There is a vast difference between the Apocrypha and the Canonickall Scriptures, then is between gold and lead. Every mans reason will tell him an apparent difference between brasse & beanes. But if any be desirous of authority to distinguish them, will not Christs and the Apostles suffice? The very Papists that have not abiured all honesty & goodnes, do freely acknowledge and confesse, that those onely are Canonickall Scriptures, which the Apostles did either write or approve of. But they did never approve of the Apocrypha. The Canonickall Scriptures of the old Testament, did in shadows and figures sett forth that which the new Testament clearly speaks. They did adumbrate, the new Testament expresseth in lively colours one and the same thing. They content one with another, and yeild each other mutuall ayde and help. Now the Apocrypha do neither foretell the new, nor

are by their authority and approbation illustrated and declared. Christ commendeth Moses, the Prophets, and the Psalmes, as books without all exception, Luc. 24. and grounds his doctrine upon them, but never honours nor graceth the Apocrypha with his Commendations or witness. How then can the Prelats without great contumely unto the sacred Scriptures say, they cannot be distinguished and knowne from the Apocrypha but by the Fathers especially after the judgment of Christ himself is given and hath passed upon the Scriptures, for the autorizing of them to be the word and will of God? The Fathers as the learned acknowledge, were for their times many of them worthy of honour, but yet they were subject not to a few errors, and often agreed not with themselves, and are ever at variance with others, and have been indeed the originall and cause of almost all the controversies with which the Churches are now tormented. And therefore to conclude this poynt, the Defendent sayeth, that the Prelats are disgracers and contemners of holy Scripture, when against so much light of reason and Divine authority, they say they cannot be distinguished and knowne from the Apocrypha but by the Fathers. Neither is the third Thesis & Position free from impudency and outrage against the Scriptures, then the two former. In that they say, the meaning of the Scripture could not be knowne, but by the Fathers. For in this they doe as much as playnly affirme, there is an other way to heaven, then by the Scriptures; which, if it be not a contemning and disgracing of holy Scripture, then there never was any. Nay, if it be not blasphemy the Defendent knoweth not what blasphemy is: and therefore all those that desire salvation and to goe to heaven, must come to the Schoole of the Fathers, and not to the Doctrine of the Scriptures. And how then will the poore people doe, to be saved, that never knew what a Father was? Nay, how did all those goe to heaven that dyed before the Fathers? For the Prelats, say that the meaning of the Scripture cannot be known without the Fathers, & without the knowledge of the Scripture there is no salvation. It is most manifest by these expressions of the Prelats, that they with their untempered mortar would put out the light of the Scriptures, & make them not onely inferior to all mens writings, but a very pack of Non-sense; for wheresoever there is any sense, there can something be gathered out of it, especially if it be so large a Booke. And howsoever there be many depths in Scripture, there is also great perspicuity: so that according to the ancient saying, as an elephant may swimme, a lamb may wade there also. But if it should be so as the Prelats say, that without the authority and interpretation of the Fathers, the meaning of them could not be knowne & found out: then the Defendent affirmeth, they should be inferior to all other writings, yea to every Letter and Epistle that men penn with understanding: for they ever carry their owne sense and meaning along with them. or to what end are they otherwise writ? If the letter that
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discovered the gunpowder treason had not had a match and light of understanding in it, that Popish plot had never been discovered, till by its cruell flames it had declared it self, and by the funerall of the vvhole Kingdome had been made knowne, and left those that survived and lived in perpetuall mourning. If every Letter-vvriting and booke then that is penned vvith judgment carry its ovvne sense and meaning in it, and the books for vvvhich the Defendent is novv questioned, and if all Proclamations, Lettres and Edicts of Princes are easily to be understood, and carry their ovvne interpretation vvith them so that none after their publication may pretend ignorance; dare any man be so bold and audacious as to say that the Letters and Proclamations of the King of heaven and God of the vvhole world cannot bee understood? when notwithstanding David sayth they give light and understanding to the simple, and that by reading and meditating in the law & testimonies of the Lord he grew wiser then his Teachers; and Paul, that Timothy knew the Scriptures from his youth, 2 Tim. chap. 3. vers. 13. and notwithstanding all this, dare the Prelats affirme, that the meaning of this Scripture cannot be knowne vvithout the interpretation of the Fathers? We have great cause to praile and blesse God that hath so graciously afforded us better Masters to be taught by. It is good ever therefore to listen unto them. Let us heare novv then vvhat the Prophets, Christ and his Apostles have taught us concerning this vvaightry matter and of so great consequence: & let us followv their example and instruction, vvvhich lead us into all truth: and not listen to the contemners of holy Scripture. They send those that are studious of the vvayes to heaven, to the lavv and to the testimonies, Esai. 8. to Moses, the Prophets and the Scriptures, not to the traditions of the Elders and custome of antiquity. And they that bring an other doctrine are not to be listened unto, neither may vve bid them God Speed. The Word of the Lord is the vvay, light and Lanthorne to our Feet, vvvhich send forth sufficiently the beames of truth, and shines so clearly of it self as it may be both knowne, proved, expounded, and unfolded by its ovvne brightnesse. They do as it vvwere lend luster unto the Sun from a smoaking snuffe, that from the mist of the Fathers vvould bring light unto the Scriptures. God is the Author of the Scriptures, vvho is the originall and fountayne of all light, & in vvhom there is no darknes. For the Prophecie came not in old time by the vvill of man, but holy men of God spake as they vvwere moved by the holy Ghost. 2 Pet. chap. 1. vers. 21. we have also a more sure vvord of Prophecy, sayth the same Apostle, vvhereunto you doe vvell, that you take heed as unto a light that shineth in a darke place, vers. 19. So that the Scriptures vvwere of purpose penned by holy men, inspired by God himselfe, for a direction & light to the Saints, to be guided by, and so they are termed by the holy Ghost. So that as Peter sayd unto Christ in the sixt of Iohn, vvhen he asked hys tvelve Disciples, if they also

would goe away. To whom shall wee goe, sayth hee thou hast the Words of eternall life. Even so we may truly say, vvvhich shall wee goe for light and direction to get to heaven, but to the holy Scriptures, for they have the Words of eternall life in them? and this sayth Christ and his Apostles; and yet notwithstanding all this excellent light, that shineth in the Scripture, the Prelats averre, they are but blind guides, and preferre humane darknes before the splendor of these sacred Oracles the Scriptures, and say, vvithout the interpretation of the Fathers they can not be knowne; vvvhich is unsupportable blasphemy; and as much as to tell the everliving God, and truth it selfe, hee lyes. It is most veritable, that they see not the light of the Scripture, the eyes of vvhole minds are blinded; neither doe they see the light of the Sun vvwhose eyes are plucked out. If our Gospell be hid, sayth Saint Paul, it is hid to them that are lost, in vvvhom the God of this world hath blinded their minds, that is in infidels, least the light of the glorious Gospell of Christ vvvhich is the image of God, should shine upon them, 2 Cor. chap. 4. vers. 3. 4. every one knoweth the voice of that man vvvhom he is acquaynted, as soone as the sound of it cometh to his eares: and shall we not know the voice of God so clearly and perspicuously speaking unto us in the Scriptures? Those that are taught of God, know it, the true worshippers of him know and understand it, those that have any familiar commerce vvith heaven and in heavenly things: But wordly men and those that are given to the love of the same & are carelesse of heaven and happines, they understand not the Divine language nor heavenly voice: Can any heare the voice of God, and not assent unto it vvithout the aide and authority of the Fathers? vvhat a contumely is this to holy Scripture! Shall God have lesse authority & credit among men then the Fathers? Shall vve not beleeeve God speaking unto us, and shall we beleeeve the Fathers? Shall we not give credit to Gods word, and shall wee beleeeve men? Let the dishonor of so great a contumacy against God be farre from Christian obedience! Truly, the Fathers being conscious of their owne imbecillity and vvweaknesse, never thought themselves vvworthy of so great dignity as to suppose that any honour came unto the Scriptures from their interpretations and expositions, vvho in their vvritings frequently exhort their Readers not to listen vvhat they say, but vvhat the Scriptures of the Prophets and Apostles speake in them, and no farther to receive their authority and doctrine, then it is grounded upon the holy Scriptures. & expressions to this purpose, the Defendent saith, he could accumulate infinite out of the Fathers, vvvhich for brevity he omitteth, fearing to be over tedious, though it be a matter of greatest importance.

Such was the modesty of the Fathers, fearing to be vvwise above that vvvhich vvvas vvwritten, ever making the holy Scripture the rule and measure to be guided by. And in this moderation the Fathers imitated Christ, the Prophets and Apostles, vvvhoe ever fetch the prooffe
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& testimony of their doctrine from the Scriptures & not as novv the Prelats doe, preposterously bringing authority to the Scriptures from the interpretation of the Fathers according to their ovne sense. To the Law and to the Prophets sayth Esay. 8. vers. 20. vvhosoever speaketh not according to that, hath no light in him. And Iosua that great Commander, is inioyned by God to order and governe himselfe and the people and the whole Common wealth according to the rule of the Scripture, Iosua 1. vers. 7. 8. Onely be thou strong and very couragious that thou mayst observe to doe according to all the law which Moses my servant commanded thee, turne not from it to the right hand or to the left, that thou mayst prosper whither soever thou goest. This Booke of the Law shall not goe out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to doe according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good successe. And in the 23. chapter vers. 6. he sayth: Be yee therefore very couragious to keepe and to doe all that is written in the Booke of the Law of Moses, that you turne not asides therefrom, to the right hand nor to the left. And Christ himselfe our great Master sayth Ioh. 5. vers. 38. Search the Scriptures, for in them yee thinke to have eternall life, & they testifie of mee. And in the 3. of the Acts ver. 22. 23. S. Peter brings all men unto Christ to be taught by him, not in some things onely, but that Prophet must be heard in all things, and no other in Gods matters must be listened unto, the words are these: For Moses truly sayd unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto mee, him shall you heare in all things whatsoever he shall say unto you. And it shal come te passe, that every Soule, which will not heare that Prophet, shall be destroyed from among the people. And in the 12. of Iohn vers. 48. our Saviour sayth: He that rejecteth mee, and receiveth not my Words, hath one that judgeth him: the Word that I have spake, the same shall judge him in the last day. And therefore doth it not stand with all good reason that we should guide & square our lives and actions by that word and rule onely, by which we shall at the last day be judged? Paul in the 2. of the Rom. ver. 16. sayth, That the secrets of mens hearts shall at that day be judged according to his Gospell, & shall not all our doctrines yea and our whole Religion be squared and regulated by the same? all good reason would dictate so. They have Moses & the Prophets sayth Abraham, let them heare him, saith he, Luc. 16. vers. 29. We have Christ and his Apostles, we are onely to heare them in all things, not the Fathers, not the traditions of the Elders, not the use & customes of former ages, if they dissent from the holy Scriptures and vwritten word of God. For the great Doctor of his Church telleth the Saduces, saying, Yee erre, not knowing the Scriptures, Matth. 12. vers. 24. & indeed from the ignorance of the Scriptures commeth all error, they that follow the Scripture for their

guide, can never stray or straggle from the right way, neither have they need to borrow the candle of the Fathers to be directed by, so long as the glorious Sun of the vvord shineth so clearly, and it was the eternall praise and commendations of the more noble Bereans that they did dayly search the Scriptures vvwhether the things the Apostles taught, vvwere so or no. Acts 17. vers. 11. and Paul is greatly honored vvith this applause in the 26. of the Acts ver. 22. that he taught no other things, then those vvwhich the Prophets and Moses did say should come te passe. And so Christ taught his Apostles Luc. 24. that all things ought to be fullfilled concerning him vvwhich vvwere vvrit in Moses, the Prophets and the Psalmes.

So that the Scriptures alone are the Foundation of all our religion; and to say that the meaning of the Scriptures can not be knowne without the Fathers, is an unsufferable wickednes done unto that holy booke, and an infinite contempt and disgrace of it, to say it hath need of the ayde of man to support it, Christ vanquished the Devill by the Scriptures Matth. 4. drove away the Saduces Matth. 22. and S. Iames, by the Scriptures put an end unto the great controversy of the Churches at Ierusalem, & set the Churches of the Gentiles free for ever from all Ceremonies vvwhatsoever, but those God himselfe had appoynted, Acts 15. and onely by the Scriptures did Paul resolve all questions. So that according to Gods ovne instruction and direction vvwhich must ever be obeyed and listened unto, the Scriptures onely & soly must bee the Iudge, Law, square & rule of all our religion, vvwords, & actions. Not the Authority of the Fathers, not the traditions of men, not the practice & custome of the ancient and the name of Antiquity. For they that shall preferre these things before the Word of God, or at least affirme that these Holy Oracles and Divine records cannot be understood vvwithout the Fathers, do not only blasphemously disgrace and contemne the Holy Scriptures, but neglect the great Prophet vvwhom vve ought to heare in all things, so that listening unto the voice of men before the vvwords of this great Prophet, & accusing the Scriptures of obscurity and saying they are the refuge of all Schismatics and Hereticks, is great impiety & contumacy against God, & most injurious to the Holy Scriptures. All which the Prelats being so highly guilty of, the Defendent will never be a frayd to charge them with it, that they are disgracers & contemners of Holy Scripture: withall that they are very ungratefull to the King their master, & invaders of his Prerogative Royall; all which he shall make also evidently appeare to this honorable Court, and how unworthily yea prophanely they have abused not onely the King their now Sovereigne, but his most excellent Father of pious memory. And that they are invaders of his Prerogative it is most certayne, not onely by the Statuts & Lawes of the Kingdome, but by this very information. For by the Lawes & Statuts specified before with many others, it is solemnly inacted, That whatsoever Authority is here exer-

exercised under the King, in his Dominions, whether it be Spirituall or Temporall, whether by Archbishops, Bishops or any Ecclesiasticall men, it is meerly in, by, and from the King, and so ought to be acknowledged; and that all jurisdictions, superiorities; all privileges and preeminencies spirituall and Ecclesiasticall, are annexed unto the Imperiall Crowne, & so to be acknowledged. And whosoever doth not acknowledge, that all jurisdiction and Autoritie both Spirituall and Temporall is derived and doth flow immediately from the Kings Majestie, as supreme head under Christ in these Churches and in his Kingdomes, as the Statutes declare at large, *in ipso facto* in a præmunire and under his Majestie high displeasure. For it is the Prerogative of Princes and the priviledge that onely agrees to Kings and Potentates to be absolute in their Dominions, and that all other jurisdictions & superiorities exercised by any other in their Kingdomes, are derived from them, and that of themselves they have none, but as from the Kings. So that it is arbitrary and in the Princes power to have or not to have such jurisdictions and preeminencies under them: And that they may abdicat or annihilate them when they please. And whosoever shall deny this, or clayme any right of Government to themselves in Princes Dominions *jure Divino*, are delinquents against their Kings and Masters: and by our Lawes and Statutes they are proclaymed enemyes of the King and his Prerogative Royall, & that is true, the mouth of the Law hath spake it. And therefore the Defendents booke cannot be called a Libell, without the Lawes first be proclaimed such: for the lawes say, That all such persons as shall challenge any Authority unto themselves in his Majestie Dominions but from the King are delinquents against his Majestie, and invaders of his prerogative Royall, & his Highnesses enemyes, and so they are. Now that the Prelats are such, they sufficiently declared it in the censure of the Defendent. For he reading the Statutes at the Barr, they notwithstanding affirmed, that they had not their Authority and jurisdiction from the King, but that Iesus Christ made them Bishops, and bestowed their Authority upon them, and that they were *jure Divino*, and that they were before Christian Kings, & held the Crownes of Kings upon their heads; for no Bishop no King, and all this in a publick Court of judicature and in a most crouded assembly: So that it seemeth the King is beholding to them, and not they to his Majestie. And if this bee not to invade the Prerogative, and to be enemyes of it, and to be ungratefull unto his Highnes, the Defendent knowveth not what it is to bee enemyes of the prerogative. The Lawes say it; and therefore if the Defendent hath erred, the Lawes have brought him into this error. Neither did the Prelats ovvne Words at the Barr onely, declare their disloyalty to the King, and their independency on him, but this very information vvhich comes from the Prelats in the name of the Attorney Generall, sufficiently demonstrates it. For in it, the Defendent is accused as guilty of a great crime for vvriting against

the Hierarchy, and preferring a Presbyterian parity before the Sacred Orders of Bishops, Priests, and Deacons. What the Defendent hath Writ & the occasion of it concerning the Presbytery, the honorable Court hath been informed in part, and vvithall, if so vvriting belibellons, and the Defendent have erred in it, the Holy Scripture is also libellous which vvhere impiety to thinke, and hath been the cause of it, from vvwhich he varied nothing at all in that discourse: & further, the Defendent resolveth to live and die in that error concerning the parity of Ministers and Presbyters, vvwhich he is ready to prove and make good against all the host of Prelats, Doctors, Proctors, Commissaries, Officials, and Surrogats this day living.

But the thing that the Defendent desireth the honorable Court, to take notice of, is, the contumacy of the Prelats: for they call their Hierarchy, and the Orders of their Bishops, Priests and Deacons, Sacred: which, if it bee graunted, and so bee indeed, then the Prelats are from God, and not from the King, of whom they have no depence: For, speaking of the King, wee say, His sacred Majestie, because God himselfe hath appointed Him over us; for by mee, saith G O D, Kings raigne: and all Authority is from God: and Kings are called Gods, so that Kings are sacred Persons. But that Hierarchy should be sacred, and that there should be a holy Principality of Pastors and Ministers, the prime and formant of which should have the Keyes of Heaven, Earth, and Hell, and that hee should dispose of Kingdomes and Empires, and make the greatest Potentates and Rulers his Subjects and Vassals, and should have his domineering servants under him in all Commonwealths, and Princes Courts, to pry into their royall proceedings, to their revenues riches and treasures, to know their powers, their allyes, and confederates, and be Counsellors of their most secret admission, & should have an authority and jurisdiction independent over their Subjects, and Lawes, and Canons of their owne making to rule by, and by them to persecute and undoe them at pleasure, in the number of which are Cardinals, Patriarchs, Prime-mates, Metropolitans, Arch-Bishops, Bishops, Deanes, and innumerable such like vermin, a member of which monstrous body our Hierarchy is, the Defendent saith this is not knowne in Sacred Writ, nor never came from God, but rather from the Pope and the Devill *Diabolus cacavit illos*. Yea the Word of God is absolutely against it. And that our Arch-Bishops, Prime-mates, and Metropolitans, are members of that body, let not onely our Martyrs writings and speeches, & Henry Stubbridge his exhortatory Epistle, but even *Masons* Booke be looked into, concerning the Succession of Bishops, and it will be found, That hee derives their pedigree from Rome, and so doth *Pockington* in his Booke *Sunday no Sabbath*, wherein hee saith, That our Prelats are lineally descended from Saint Peters Chaire at Rome, they being therefore a branch of that Synagogue and standing by the same authority

216 the Pope pretends to stand, which is, as they all challenge, *jure divino*, they are enemies to the King, and invaders of his prerogative, and so they are justly guilty of all those crimes they accuse the Pope of, and as great enemies of God as hee is, all which the Defendent hath sufficiently proved in his Apo'logy. For they challenge their Autoritie *jure divino*, and say, That Iesus Chr it made them Bishops, and the holy Ghost consecrated them, and that they were before Kings, and held the Crownes of Kings upon their heads, and the Pope sayes no more.

They call also their Hierarchie Sacred; the Pope doth no more; and for the erecting of this sacred Hierarchie, Emperors & Kings must be thrust down, and made vassals of, and all Kingdomes that are under their jurisdiction, made slaves to it, and all those stinking flavelings that depend upon it, as the whole Christian world by woefull experience daily findeth. But this same tearme of Sacred Hierarchie, and sacred orders of Prelats, ought here a little to be discussed.

That which is sacred, is from God. But the Hierarchie is not from God. *Ergo*, it is not sacred. For the minor, it is evident. That vvhich God hath peremptorily forbid to his Ministers and Servants, and is an enemy to, that is not of God and by his institution: but hee hath forbid Lordly dominion to all the Ministers of the Gospell, saying, The Princes of the Gentiles beate rule over them, but it shall not be so among you, you shall not Lord it over your Brethren: *Ergo*, the Hierarchie is not of God, but of the Devill, that is the cause of all disorder and ignorance. For God forbid his Apostles, and in them all Ministers to be Lords over one an other, and set his owne example before them of service, and commanded them to immitate him, and to bee humble and meeke, and to'd them plainly, That the office of Principalitie and Dominion belonged unto Kings and Princes; and that their employments consisted in their obedience to Kings, in praying for them, that they might live in all godly peace under them, and that they should diligently feed the flock of Iesus Christ, committed to their charge, in season and out of season, as they love him, and will answer it at his last appearing: and this was all the businesse that Christs Ministers & Servants were to be taken up in, they were not to be intangled with the things and affaires of this life, nor to bee incombred with worldly matters, they have speciall commands and preidents to the contrary, and their charge and dutie assigned unto them, from which station they must not goe, which is onely to feed the flock with all care and diligence vvith the sincere milke of the Word, to preach unto them day and night, and to goe before them in godly and holy example, and to neglect this, and to be taken up vvith domination, and overruling their brethren, and beating their fellow servants, is to bee rebels against Christ, and to usurp that vvhich belongeth not unto them, and vvhich they ought not to meddle with: and there-

fore vvhen the Prelats doe not onely cate up and devoure this forbidden fruit, but challenge a right unto it from God himselfe, and say they have no dependence from the King, the Defendent maintaineth, that it is intollerable arrogancie against God & the King, and by vvhich they are delinquents in an elevated degree of contumacie against them both. What an horrible impudencie is this in the Prelats, or any Subject that vindicats their quarrell, that they dare call the Hierarchie sacred, especially, when they derive it from Rome? whom King I A M E S of famous memorie call's Babylon, and the Pope Antichrist, and can any man thinke, that those that are lineally descended from Babylon, and Antichrist (that great enemy of Christ, his kingdom and members) can be holy and sacred?

Certainly, if the fountaine be not holy, the streames cannot be holy; Yea King James is very large in that his Booke to all Christian Princes, in discovering the impiety of the Hierarchie of Rome, and proves the Pope to be that man of Sin, and all the Prelats of that Sea, to be the Frogs that came out of the bottomles pit. For the Nature of Frogs (they being *Amphibia*) is to live upon the Earth, and in the vvater. Now King James sayth, That the Prelats are the Frogs; for they seeme to be Church men and are ever meddling in States affaires, creeping out of their stinking gutters, & are such mighty busy bodies in other mens matters, as they trouble all the Nations and Kingdomes vvhere they dwell, and inflave them all. So that if the Hierarchie be sacred, and the Prelats be the chiefe members of it, then they are a generation of sacred frogs, the holynesse notwithstanding of the vvhich is such as few mens impiety is greater or more dangerous to Church and State, and their usurpation upon both Autorities deserving severely to be punished, especially for that they so abuse his sacred Ma'st. Authority in oppressing his poore Subjects, and trampling upon his prerogative; so that to any eye of understanding it may sufficiently appeare by that the Defendent hath sayd, that the Prelats are not onely contemners and disgracers of Holy Scripture; but also invaders of the Kings prerogative Royall, and enimyes of his imperiall dignity!

It yet remaines to pove also, that they have farther dishonoured the King their Master, and King James of famous memory, yea our most Holy religion and profession, and all this in the Defendents Censure. For vvhat any one of the Prelats did, all the other assented to, they being one Body, & it vv as the action of them all, though acted in the person of the Prelat of Canterbury, vvhich vv as this, to magnify the Church of Rome, & defend the purity of her Doctrine, affirming openly, that she never erred in fundamental points, and vv as a true Church; as much, as to proclayme the King and all his Subjects Schismatics and Hereticks, and that, by the mouth of the Prelate of Canterbury: vvhich the Defendent sayth is not onely injurious to the King their Master, but to King James of famous memory his renovvned Father, vvith vvhom for piety and

and learning all the Prelats together are not to be named the same yeare his Royall excrements are mentioned. King James that glorious and learned Prince in his Apology to all Christian Princes and States, proves the Pope of Rome to be Antichrist and the man of Sinne, by many unanſwerable arguments.

He proves likewise the Church of Rome to be the whore of Babylon for her abominations; Spirituall Sodome for her filthines and uncleannes. Spirituall Egypt for her inflaving the Saints and Servants of God, and all this he evinceth by irrefragable Authority, & thus taught he the whole world, his Royall Son, and all his Subjects; & persvaded all Christian Princes, to come out of Babylon, & to shake of the yoke of the Pope. And in this faith he lived and dyed. And this faith is King Charles his Son and our gracious Sovereigne, now Defender of, and all this is Orthodox Doctrine, which our King did preach unto us, and our Royall King now professeth; and which all his Loyall Subjects to God and his Majest. will seal with their bloods. This heroicall King notwithstanding and his Divine Doctrine is stamped under foot by the Prelats, to the infinit dishonour of our most pious & clement Prince, the eternall disgrace of his most incomparable Father, and the discredit indeed of the whole Church and Kingdome, if not indangering the same: to the great hardening of the Papists in their Hereticall wayes, & the perverting of the Kings most Loyall Subjects, and teaching the Papists to rebell. And to all this the dignity and glory of the Scripture is offuscated by their fable mouths. So that, what can any man either say or thinke, of this progeny of Prelats, whose contumacy and rebellion reacheth to the very clouds, and what can men think of this degenerating of spring of this age? The one, that they dare against God and the King openly breath out their blasphemies, and call evill good, and good evill. The other, that they should out of cowardise suffer their Royal King, and his most excellent Father, to be thus abused.

But this Defendent hopeth, that this honorable Court like that noble Nehemiah with other true-hearted loyall Subjects, remayning about the King, will now at last informe his Majest. of the intollerable insolency of the Prelats, of which he beleeveth they were formerly ignorant, or not so well acquainted, and seeke by his Authority for redresse, against their impudency. As for this Defendent for his part, he is resolved, though left alone, ever to say, **LET THE KING LIVE FOR EVER.** And although he should suffer a thousands torments from the Prelats, living and dying, hee will ever cry, **LET THE KING LIVE FOR EVER.** And let the name of his learned and transcendent Father live to perpetuity. And let the enemies of the King and Gospell perish. Neither will hee ever suffer to the uttermost of his power, That either the Kings Honour, or the Dignity of his most illustrious Father, or the glory of our most Holy profession, or the honour of the Holy

Scriptures, shall be contaminated, or Babylon or superstition advanced in his Dominions, and cruelty and injustice exercised by the Prelats over his poore Subjects, and hold his peace.

All which evidently appeare in the daylie proceedings of the Prelats in their High Commission; and from their speech houle there, & their practises through the whole Kingdome. Some of which he desireth in order to prove, that the honorable Court may be the fuller informed that he hath not causelesly in his Apology layd any crime unto their charge, which they are not guilty of.

And now to proceed to the other thing, the Defendent is charged with, Viz: that he taxeth the High Commission Court, of crueltie, injustice, want of wisdom and temperance, and that they are perswaders of his Majest. to bloodshed, and are the upholders of idolatrie, superstition, & profaness; that he scandalously defameth the witnesses produced against him, and that he hath causelesly and boldlie inveighed against the oath *ex officio* and other the ancient formes of proceedings of the High Commission Court. To all these the Defendent answereth as they lie. And first, whereas the Defendent chargeth them, with crueltie injustice, want of wisdom & temperance, he conceiveth he hath very good reason for that his charge, both in respect of himself and others, and in regard both of the soules and bodies & estates of men; all which they captive, enslave, or dissipate & scatter at pleasure, and in as much as in them lyes, seeke the ruine of.

To say nothing of their daylie practises, who condemn men without either exhibiting articles, producing of witnesses, or any legall proceedings against them, as if a man should be hanged without evidence given or indictment framed, which is the hight of injustice: the Defendent saith, that their very proceedings against himself sufficiently shew their crueltie, injustice, want of wisdom and temperance, & their very speeches apparently prove all these things. Neither is there such a president of wrong and cruelty in the whole world, that any man of what ranke, order or degree soever he be, that shall write a Booke in Defence of that religion that is established by publick Authority, for the honour of the King, & in Defence of his prerogative against a common enemy that for this indeavour of his should be ruined, he, his wife, & children cast into prison, deprived first of all possibility of livelyhood, rayled upon, & reviled publicly, and after all this given to the Devill, and that onely for writing a Booke which had nothing in it but Scripture, and in the which the Defendent thought they meant him; and that they should still prosecute him & seek his eares and the defacing of him, which they threaten. Such a President of wrong & crueltie the Defendent saith cannot be produced in *this Macrocosm*; & therefore the Defendent in respect of his owne particular, justlie chargeth them with crueltie, injustice, and intemperance. And in respect of all other honest

men, that come under their jurisdiction, the same may be sayd and proved by thousands, whether one respect their soules, bodies, or goods, for they use cruelty in regard of all, sparing neither age or sex, poore or rich, young or old, bond, or free: but upon every triviall occasion, or for the meanest neglect of any one of their idlest and impious Ceremonies, or for any misprison, it is enough to have them hoisted into the High Commission Court, & brought from the remotest parts of the Kingdome, to the utter undoing of them & their families, when as the greatest breach of any of the Commandements of the first table, is not once thought of.

And in the bringing of them into troubles they deale with those poore men as they doe with Beares & Bulls at Paris Garden: they first, by violence, and their Officers to their mightie expenses hale them into their Courts, and then with bands of two or three hundred pounds they tie them to their stakes & bait them three or foure yeares together with all manner of contumelies & reproaches, vexations, expenses, calamities & torments: till they have wearied them to death, and made their lives tedious unto them, & after all this they sling him into one jayle or other destitute of friends & monies. And as if this were not enough, even as the persecutors of the Martyrs in the primitive times, as histories relate, dealt with the Saints, when they brought them to the slaughter, they were wont to cloth them with the skinnies and hides of wilde Beasts, that so they might make them the more formidable, and the better animate their dogs and cures against them to teare them in peeces.

In like maner doe the Prelats & their complices in these our times deale with poore honest Christians and the true and faithfull servants of the Lord, and the Kings most loyall Subiects, they make them monstrous, ugly and deformed unto all men, King & Nobles, by their relations and informations they cloth them with: saying of them, That they are maligners and enemies of government, troublers of Church and State, Seducers of the Kings Subjects, making them disloyall unto their Prince, stirrers up of sedition & faction, and a thousand such crimes, setting all the people against them & in their open Courts have their orators to blanch over their defamatory false accusations, charging them with foule crimes, the thought of which never came into their heads; as this present information may witnes. Yea in the very Court-Sermons they incense the King & Nobles dayly against those, they brand with the name of Puritans and Sectaries, which all this honorable Assembly can witnes; and the Defendent hath heard many Court-Sermons with his owne eares in the time of his liberty, but never heard one where the Puritans as they terme them, were not brought up in the pulpit, & most shamefully & unchristianly traduced, as those that opposed the Kings proceedings, and such as maligne his government and trouble the peace of Church and State, and humbly besought his Majest. that some

severe course might bee sought & taken against them.

These & such like sprinklings of their brotherly Rhetorick the defendent himselfe hath often heard, neither can this honorable Court be ignorant of the truth of this. And what is all this but great cruelty & injustice to abuse thus their brethren by malicious and false accusations, to the incensing of their Gracious King and Sovereigne against them; when they are most innocent & harmlesse, desiring nothing more then the life, safety, prosperity & happines of his Majesty and of his royall progeny & his flourishing raigne, and would lose ten thousand lives if they had them for the honour of his crowne & dignity? for they desire nothing more then to bee found loyall; neither do they seeke any thing more then the peace and wellfare of the Church, & the good of this commonwealth. And therefore if there be any, this is cruelty and injustice in a high degree, to deale thus mercilessly with their too too much already afflicted brethren, of whom they are ever making sinister relations to King, Councell and State, to the depriving of them many times of their liberty, livelyhoods and states, to the making of them & theirs ever miserable, and all this also they doe in their Courts every day, defaming them as enemies of government and enemies of the Church, and casting them into prison with great Fines on their backs. And this is the cruelty they dayly use in respect of their bodies, lives and estates. But yet their cruelty is greater in respect of their soules, for they have through the Kingdome of England and Wales taken away almost all their glorious paynfull Ministers, and those that with most diligence taught the people, and sent droanes and loyterers amongst them, dumb dogs, that can not barke: and is not this great cruelty to the poore Soules of men to deprive them of the food of life and to starve them?

See what Paul sayth to *Barjesus* the Sorcerer in the 13. of the Acts, when *Sergius Paulus* the Deputy of the Country a prudent man, called for *Barnabas* and *Saul*, and desired to heare the word of God; it is sayd, that *Elmas* the Sorcerer withstood them, seeking to turne away the Deputy from the faith, to whom Saul, filled with the holy Ghost, setting his eyes on him, sayd: O full of all subtilty and all mischief! thou childe of the devill, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord? Those then that take away the meanes of salvation, and hinder others from the hearing of the word, they are most cruell unto them, hindering of them of salvation it selfe, and such are the children of the devill, the enemies of all righteousness, & perversers of the wayes of the Lord, the holy Ghost hath spake it, and Christ himselfe sayth Matth. 23. and the 13. Woe unto you Scribes & Pharisees hypocrites, for yee shut up the Kingdome of heaven against men: for yee neither goe in your selves, neither suffer you them that are entring, to goe in. And in Luke the 11. and verse the 52. hee sayth, Woe unto you Lawyers: for yee have taken away the key of knowledge: yee

enter not in your selves, and them that were entring you hindred. Christ himselfe pronounces woe here, to all such Soule-murtherers as take away the key of knowledge from the people, and shut up the Kingdome of heaven against them, which is the greatest cruelty that can be exercised over miserable men; and yet this is the dayly occupation of the Prelats, of which the whole Kingdome can witnes, how that they have made most places desolate, depriving them of the bread of life, the preaching of the Gospell, and taking away the key of knowledge from them, and in stead of true nourishing food they give them the huskes of ceremonies, and vaine traditions, and idle superstitious observations. Neither doe they onely extinguish and put out all their shining lights, but they severely punish those that seeke it, or goe after it where it is; so that, if one do but goe out of his owne parish, where he hath no preaching, & where perhaps there hath not been a sermon seven yeares together, as there are many such parishes in this Kingdome; he is forthwith haled into their Courts & tormented to death, and is not this horrible cruelty? yea, if one neighbour doe but goe to an other, and that but to heare a Sermon repeated, when he dare not goe out of his owne parish, he is immediatly haled into their Courts as a Keeper of Conventicles, and miserably there tormented: and is not this also great cruelty? Especially when any of their lewd parishioners may goe from yeare to yeare, out of their owne parishes a drinking & quaffing, and that on the Lords day and holy dayes, as they call them, and have their meetings in troopes and great assemblies in drinking Schooles, tipping there to the great dishonour of God, and many times to the great mischief of others, and the perpetrating of many finnes, and all such though they never heare Service neither divine nor humane, find favour in their Courts, and serve for witnesses against the generation of the just and those that feare God, & they are esteemed good Sons of the Church, though in all other things they be also never so impious.

Neither is there any law against those children of Be'iall: neither can any man deny this that knoweth any thing, for they are the defenders of such fellows & tormentors of the most godly. And if this be not also insufferable tyranny and cruelty let every reasonable man judge. In this information his most excellent Majest. is truly and deservedly commended, that he is an enemy to Popery and all innovation of religion, as his Highnes hath often declared himselfe, and that he doth dayly frequent the Church and is diligent in hearing of Sermons. And this most eminent piety in our noble King and Sovereigne, we his loyall, though poore Subjects, heartily reioyce at, desiring the Lord of heaven still to inflame his royall heart with a zeale for the glory of God & the propagation of the Gospell, and to continue in him an increase a love unto his holy word.

Now, all men know, that Kings examples have been ever the paterne for their Subjects, and it is the

duty of all good Citizens & Subjects to imitate their King in all well doing, and men use commonly to say: *Regis ad exemplum*, the Kings example is ever to be followed, and it is his royall hearts desire, that his Subjects should imitate him in that his piety. Now what a great & unexpressible cruelty is this in the Prelats towards the poore people and how great a dishonour is done to the King in it, that they will not let his Subjects be good? for it is good in the King and highly commendable before God & men to heare the Word of God often preached, and to be diligent in the hearing of Sermons, or els the Informers would not have set it downe as so singular a vertue in our royall King: and yet they punish this good in his Subjects, and it is a cause of the utter undoing of many of them if they goe to Sermons, and when they are found to bee diligent at the hearing of the word, & the going to a sermon into the next Parish when they have none in their owne, is matter sufficient to mount them up into the high Commission, which is none of the smallest cruelties that holy and pious men in these our dayes groane under, to the infinit dishonour of God and the King, and the needles vexation and molestation of his dutifull Subjects, who desire to follow in that their godly Princes example. In S. Iohn Baptists time, it is sayd, That Ierusalem, Iudea and the region round about, came all out to heare him, running after Sermons, and so they did after Christ, And it stands recorded in sacred Writ to their eternall honour, and for our imitation. For all the Saints godly examples are set downe for us to imitate, and wee never read that any were by the very enemies of the Gospell in those dayes, the Scribes, Pharises and High-Priests, molested or troubled for the same; and it is sayd of them that they tooke the Kingdome of heaven with a kind of holy violence, and their diligence in hearing the word is related: and told of them as a thing very honorable and praise worthy; and so it is very well related in the information of our gracious King to his immortall honour and great praise, and so it is and ever to be honoured in his Maj. and his example in this to be followed of all his obedient Subjects. And is it not a transcendent cruelty then in the Prelats, that poore Christians in our age may neither obey the commandement of God who inioyneth us to heare in season and out of season, nor imitate the Saints of olde in their pious indeavours in building up themselves in their most holy faith, nor follow the good paterne of their Kings and Governors, but they must be severely punished for it, yea undone & traduced for it as evil doers? if this be not great cruelty & tyranny it selfe in the Prelats, there was never none: for they robb them of Heaven & earth, & all other comforts in as much as in them lyeth. Nay, which is yet more, to shew their cruelty, injustice & unrighteous dealing, the Prelats in the Baptisme of infants constrain the Godfathers & Godmothers there solemnly to promise that they will call upon them that are baptised when they come to yeares of discretion often to heare Sermons, & to this duty are also the baptized tyed.

Now, when they are come to yeares of understanding, and in obedience of their promise they made by their God-Fathers and God-Mothers, and perhaps being stirred up also by their exhortation to this good duty of hearing the Word, if they goe out to heare Sermons when they have none in their owne Parishes, they are first punished in their purses and liberties, and then given to the Devill for this good worke, which they notwithstanding have tied them to by speciall promise in their Baptisme and if all this be not unspeakeable cruelty, tyranny and injustice there was never none in the world, and yet this is the dayly practise of the Prelates through the Kingdome, as all men know. And which is yet more to be observed, in the same Sacrament of Baptisme children promise there by their God-Fathers and God-Mothers, or they doe it for the children to be baptized, that they will forsake the Devill and all his works, the pomps and vanities of this wicked world, and are there signed with the signe of the Crosse, that innocent Ceremony, as they call it, that he shall continue Christs Faithfull Souldier & fight under his banner all the dayes of his life against the World, the Flesh and the Devill, by the which promise he is bound to the utmost of his power alwayes to oppose all errors, wickednes, and prophanesse. Now if any in conscience of his promise either speake or write in defence of the truth, as it ought to be defended, or if he doe but put in practice that which he hath promised, in opposing of Error, Superstition, Prophanesse, Idolatry, or the iniquities of the times, the Prelates severely punish them for it, as their dayly proceedings witnes, and if this be not a daring cruelty also, and great injustice, there is none exercised upon the earth: for what is injustice and cruelty, if punishing of men for doeing their duty, and keeping their promise, and performing that which the Prelates themselves have tied them to by speciall promise, be not?

They teach all Christians in an other Ceremony of standing up at the Gospell and at *Gloria Patri*, and at the Creed, to shew their readinesse and promptitude in fighting for the Faith of Iesus and their Holy Religion against Heresie, Poperie, and all Innovations, all which, our Gracious King declares himselfe, that he will never allow of or suffer, and the neglect of this Ceremony will cost a man an undoing. Now if any being taught by this Ceremony come forth to the combat, and but oppose themselves against Popery, Errors, or Innovations, in defence of the Faith, and the Honour of their King, they are punished most severellie for it by the Prelates both in the High-Commission and other Courts, and Bills and Informations and Articles are exhibited and made against them as evil doers and troublers of the State, and all for doing that they teach them by their Ceremonies, and bind them by promises & oath to doe, which is Hyperbolicall tyrannie, injustice and cruelty in those reverend Fathers. It

seemes they would have Christians like Saint George a horsebacke ever mounted but never moving, and if they doe chance to stirre or dare bee so bold as to move, they immediatelie are cast downe and breake either their eares, or their noses, or their foreheads, and it may be they are also whipped to the bagaine for being so bold, some mischief for the most part followes their endeavours, and that for doing their dutie, and that which they were taught by Ceremonies, and is not this arrogant tyranny, cruelty and injustice in the Prelates to punish and that severely both the neglect and the doing also of their duty, and that they are injoynd to doe without all doubt there is no such cruelty in the world as is daily practised by the Prelates and in their Courts, of the which there might mightie volumes bee made, but the Defendent hath instanced in these few things onely, because they are knowne to most men and obvious every day, and the Defendents condition and his cause can sufficiently witnes their unrighteous dealings, and that in divers respects, for they dealt with him against the very law and light of nature and as they would not bee done by, to make him accuse himselfe, to admit his sworne and capital enemies, and which first informed them against him out of meere malice, as was proved by many, to bee prosecutors and witnesses against him; yea to speake as it is, that the Prelates themselves should be Accusers, Parties, Witnesses, Jury and Iudge in their owne cause, as they all were: this the Defendent saith is unrighteous dealing, to which may bee added the defending of the Popes quarrell, to condemne him for one thing and putting those things likewise in the records of the Court, for which by the whole Court he was freed from. As for example, the Defendent was condemned onely for his booke, now in the order of the Court or Sentence, it is put in, that he was condemned for the other things also, which howsoever they were in themselves verie ridiculous, yet it is great injustice to superadde them, and so to deale with him. Neither is that a small part of injustice to punish and condemne the innocent and justify the wicked, both which are an abomination to the Lord.

Now they condemned the Defendent for writing against the Pope, & adjudged his Booke to be burnt, and justified his adversaries and *Chouny* who writ in defence of the Church of Rome; and it is their daily practise to condemne bookes that are writ for the Honour of Religion, accusing them to bee factious pamphlets: but Bookes that are writ for the advancement of Poperie and Superstition; and in defence of the Pontificalitie of Prelats and the magnification of the Church of Rome, to the trampling downe of regall autoritie, and for the murdering & killing of Kings, for the bringing in of Innovations into a Kingdome and for suppressing of true Religion, many of which are not to bee named, of these Bookes a man may buy shipfuls of them in Pauls Church.

Church yard, all which tend to the ruine of the Kingdome, and perverting of Religion, and the seducing of the Kings good Subjects. And all other Bookes of Arminians, Sossinians, and a thousand such blasphemous treatises are bought and sold publickly in every Stationers shop, with the Prelates very good liking. And the greatest enemies of the truth, such as *Bellarmino*, *Baronius*, *Tyrrian*, *Caetan*, are not onely publickly vented but are before the King, and in the Vniversities, and indeed in every Pulpit magnified with glorious titles, as, *the learned Cardinal*, *incomparable Bellarmine*, those grand impostors and perverters of the wayes of God, and such as have abused King IAMES of famous memory, and blasphemously defamed our most Holy Religion; All these Authors and many more with their Bookes, the Defendent saith, are daily approved of, and commended by the Prelates. and such as extoll the Church of Rome patronized by them and maintained. And what is it then to advance Poperie, if all these doings of the Prelates bee not? and what is it to favour prophaneitie and irreligion, if the punishing and silencing of those that write and speake against the iniquitie of the times, be not? let all men judge of this with serious reason, and they will soone perceive, that in this accusation of the Prelats, the Defendent hath no way wronged them. And for their intemperance and want of wit, it is notoriouſlie also knowne who raile most shamefully and unhumaneſie upon all honest men that come before them, as their very speeches in their censure may witnes. Iudges of old were wont to give Sentence in lesse matters beeing full of compassion, with teares in their eyes; neither doe wee read of any Iudges since Christs time but of Ananias the High Priest, and Festus the Governor that they ever did revile those that were brought before them, or give them any ill language. And the one was a Jew, and the other a Heathen, both enemies of Christ and Christians. But for Christian Iudges and them spirituall ones, for such contumeliouſlie to abuse their brethren, as they did the Defendent, and daily doe others, and to give them over to the Devill and to perpetuall chaines for every triviall thing, yea even for a misprision or a very surmise, and to make a man an offender for a word, and to ruine them, their wives, and children for such things, and that with scoffes, reproaches, taunts and mocks, this the Defendent affirmeth, in the Prelates is both cruelty, injustice, intemperance, and want of wisdom, and so hee nothing doubteth but this honorable Court and all rationall men will judge.

Neither doth his gracious. Majest. or this honorable Court as he truely believeth, know, how they abuse his poore Subjects; neither will God take this well at their hands, for it no way becometh those that would bee thought the Fathers of the Church so to doe. For if wee looke upon Timothy and Tirus whose successors they would be thought to bee, and the rules that they followed and were guided by, wee shall find a vast difference betweene them. Saint Paul in his 2. epistle to Ti-

mothy chap. 2. telleth him, That the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meeknes instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth, &c. And in another place, the same Apostle sayth, A Bpp. must be patient and no brawler. Now when the Prelats so exorbitantly, behave themselves, trampling all Apostolicall Canons under their feet, and so basely revile the good Subjects of the King and their brethren, trampling also the sacred Scriptures under their feet, and that with as great contempt as the Papists themselves doe, advancing Poperie everie way, and the Defenders of it, can any denie that these are intemperat, imprudent, unjust men, and furtheres & upholders of Poperie? & whereas the Defendent is charged in the information, *That he accuseth the Prelats as upholders of idolatry superstition and prophaneſe, and that hee defameth the witnesses brought against him, and hath causelessly and boldly inveighed against the oath Ex officio.*

The Defendent humbly intreateth the honorable Court that with patience they would heare his answer to these things, & then he will come to the last thing that concerneth him, the Letany, and the occasion of the writing of it. What he himself hath done, he is ever resolved to seale with his best blood, & to justify and make good whatsoever he shall accuse the Prelats of. Amongst the which he acknowledgeth, that he chargeth them to be advancers of Poperie, idolatry, superstition & prophaneſe. And so they are, as hath been already sufficiently evinced, and by that which followeth shall yet more illustriously appeare. For what is it, to advance Popery and idolatry if that the Prelats daily doe be it not? without, men will thinke that Poperie onely, that advanceth the Popes Supremacy, and they Protestants onely, that goe no farther in opposing that Hereticall religion, when that is among many Divines counted one of the least controversies in Theology between Papists and us true Catholics. Greater matters I wolfe, hundreds there are between us. And howsoever the King blessed be God & his predecessors by the blood of their Subjects and the sacrificing of themselves, have shaken off the yoke of the Pope: yet his poore Subjects are under many Popes which deale worse with them then ever Popes did to Kings in the middest of their swelling pride & arrogancy, yea every parish Priest and base fellow that is but a Prelats Servant, can ruine and undoe the honestest man upon any information; So that for the Subjects condition it is worse, & they are in a farre more deplorable predicament then they were in under the Pope, by this change; for now they have neither their consciences, their liberties, their purses, their bodies, their limbs or lives in any security but as the Prelats & their creatures please are deprived of all, who seek continually for their blood and starve many of them in prisons, and expose them to infinite miseries and calamities, so that they are as sheep to the slaughter, slayne all the day long. And of their deadly cruelty against those that feare God the whole Kingdome can witnes, and

how that they make them every where most odious. But now to the matter the Defendent chargeth the Prelats with, viz. that they are advancers of Idolatry, superstition and prophaneſſe. And that they are advancers of idolatry, who can doubt of it, that knoweth the very rudiments of Divinity or in the least measure hath been acquainted with the lawes of God? For as God onely is and must be the object of all Divine worship, as the first commandment teacheth, for him onely we are to serve Matth. 4. as Christ also commandeth, & to worship any other or to trust in any thing els is idolatry in a high degree: for we must love him with all our hearts and all our Soules and trust onely in him. So likewise for the maner of his worship that must also bee as he commandeth, not as wee vainly conceive. For he hath sayd, Thou shalt not make to thy selfe any graven image, or the likenes of any thing in Heaven above, or in the earth beneath, thou shalt not bow downe to it or worship it. By which precept for the very maner of his worship it is not left to our disposing, that we should after our inventions serve him, Neither is hee to bee served any other way, or by any other meanes then hee hath in his Word prescribed, which is a large commentary upon that text; So that no man that hath eyes can pretend any longer that hee seeth not the truth. And among all learned and Orthodox Divines this is accorded and assented unto. That those, that by their owne inventions, as by Images, Crucifixes, Altars, Ceremonies, or Syllables and letters, or whatsoever other meanes serve him, without expresse command from God goe about to worship him, are Idolaters; and such worship is idolatry; and of this kind of service & adoration are the Samaritans guilty, of whom it is sayd, that they worshipped the true God, and so they did in many things, according to the Law of Moses, and had Circumcision and the Pascheover, and looked for the Meſſias to come. But because they added their owne inventions to that worship, and brought in their owne devices with it, and set up a vvil worship, therefore they were esteemed the enemies of God and proclaimed idolaters. Yee worship sayth Christ you know not what. So that they that according to their owne pretences and inventions serve God, worship they know not what, and therefore are idolaters and all such Divine worship as is not prescribed by God such service is idolatry, Of which kind & nature is altar-worship, crucifix-worship, image-worship, table-worship, place worship, ceremony-worship, bread-worship, Syllable worship and all such like-worship and indeed all vvil-worship, and whether or no the Prelats be not advancers of altars and crucifixes & place-worship, ceremony & bread-worship, and such trash, let all the Kingdome judge, And all these are Popery, saving the worshipping of altars: for the Defendent yet never savv the Papists so basely idolatrous as to worship a naked altar: indeed where there is a Crucifix upon an altar, they bow, but never to the altar or table alone, as he is most confident the Papists themselves vwill acknowledge, and therefore so grosse the Prelats are in

their Popish-performances that they exceed them in idolatry. And so it is, that those that are most vainly superstitious amongst them, they are in the readiest way to preferment, and others of a contrary minde, most contemned and vilipended, which sheweth sufficiently what favours of Popery the Prelats are. Yea for all maner of Popery, they affect it, defend it, & mayntayn it, and the Authors and abettors of it. As for a president, a base esteeme of Holy Scriptures, preferring the Fathers Authority before them, in which they are as impiously Popish as Bellarmine himself, or any other Papist. They hold also their owne Episcopall Authority to be *Iure Divino*. Likewise, they hold a reall presence in the Sacrament of the Lords Supper, and that the Church of Rome is a true Church and what hold they not, that the Church of Rome holdeth not? And for all maner of superstition, they do advance it, as no man, that vwill not be superstitious can live among them or can enjoy either his Ministry if he be in orders; or if hee bee a laick (as they terme him) his libertie. Now for superstition, it is described amongst the learned to bee, when men doe any thing in religion *supra id quod statutum est*, to be vwise in Gods matters above that which is vwritten, and where can any of them shew, their cappings, and crouchings, and standings, & kneelings, and a thousand such Iackanaps tricks commanded in Scripture, as they now use; in which notwithstanding they place all holiness and religion, and the neglect of the least of which fopperies, makes all men thought not onelie prophane, but causeth unto them severe punishment, yea utter ruin many times. Where hath God commanded in any place, to kneele in the receiving of the Sacrament? to leave Christs example and the blessed Apostles and to follow Antichrists & his vicked Disciples, who are the cursed enemies of the Lord Iesus? where hath he commanded to turne tables into altars and to doe worship unto them? or to venerate the Table or the vvals of a Church? or to turne their faces to the East? or to cap and bow at the name of Iesus? As for that text which is often abused in the 2. of the Philippians, there is no ground in that for that impious adulation and vaine Ceremony; for if as they vwould have it, by that, an outward worship of the body be at the name of Iesus to be yeilded: then by the same text also, there is an orall and audible confession to be made in the publick assembly: for as it is sayd at the name of Iesus every knee shall bow, so it is there likewise sayd, at the name of Iesus every tongue shall confesse Iesus is the Lord, which thing vvas never yet practised in any Church of the world, nor by the Prelats themselves, and vwould bring such a confusion into all Congregations, as vwould perturbat all Holy duties, and bring men into an inevitable bondage and circulation of obedience which could never bee ended, and by which the Heresy of the Enrichites vwould againe of necessity be revived, which the Defendent doth not thinke the Prelats as vwell as they seeme to love prayer, vwould vwillingly assent unto: and yet by severe consequence it vwould necessarily follow, if that Ceremony.

mony upon that text be founded: and this part of obedience the Prelats have yet sayled in, and therefore have served God hitherto to the halves.

Withall this is a great indignitie to Iesus Christ, to worship him more by one name and title, then another, and indeed it is a meete mockerie of the Lord Iesus, so to trifle with some of his attributes, who is equallie by all to be honoured and revered, being one and the same person God blessed for ever, by which or in which of his titles soever his dignitie is expressed. And no King or Prince would take it well at his Subjects hands, if they should slight any of his Royall titles or give lesse veneration to the one then to the other. Neither is that all, but he would also take it for a great contumelie and indignitie done to him, and thinke it not far from treason as he well might if his Subjects should give equall reverence and honour to any of his Subjects that they doe to him, much more if they should honour his greatest enimie with the same veneration that they doe him. Yet all this is perpetrated by this idle Ceremonie against the Lord Iesus, and that Divine Honour which is given to God himselfe, is given not onely to his Servants, being creatures, but to his very greatest enimie a child of the Devill, as dailie experience witnesseth. For, when Iesus that is called Iustus, is named they cap & bed, & when Iesus of Siracke is named, they doe the same, and when Iesus that is called Iosua, is pronounced, they likewise worship, yea when Barielus the Conjuror that enimie of all righteousness and child of the Devill is read in the Churches, they also cap and crouch, as the Defendent himselfe hath often seene. So that not onelie the creature, but the Devill himselfe must communicate with the Lord of life in his divine worship by these vaine, idle, and hypocriticall inventions of the Prelates, which is a damnable and unsufferable wickednes in them. Yet these and innumerable more inconveniences and impieties vwill necessarilie follow upon all humane inventions and ridiculous superstitions, of all vvhich the Prelates are advancers to the miraculous dishonour of God, hardening of Idolaters in their hereticall courses, and to the great molestation and vexation, yea and to the undoing of thousands of good Christians and the true Subjects of the King in a yeare. And to speake the truth, they are more superstitious in all their apish performances, (as all Trave'lers know) not onely in their Cathedrals, but now in every Parish Church, then they are among the Papists themselves, as all Papists vwill tell you with derision, vvhich among themselves mocke at their folly. And vvhether they be not likewise favourers of prophaneesse, and impietie, let their dailie proceedings in their Courts be examined and looked into, vvhich sell all manner of filthenesse for money, and by commuting give a kinde of toleration for uncleannesse and villanie: and as for their Officers and Servants in generall, they are the most ungodlie ribbald swearing fellows, and for all manner of excesse the basest in the vvhole land, who make no conscience of swearing

in their open assemblies, and are to speake the truth more like a company of Russians then Saints, being deriders of all goodnes and pietie, vvhich all those that have any commerce vwith them, can vvitnesse. Withall, that the most wicked y and impiouslie disposed varlets, are most honoured, hugged and esteemed amongst them, and vwill ever finde more favour at their hands, then the honestest men.

And vvhetheras the Defendent is charged, to have causellie defamed the vvitnesse, he saith, that for them it is notoriouslie knowne, that they are a company of Sonnes of Beliall, sold over to vvorke mischief, being violaters of the very lawes of nature and hospitalitie, and such as have spake so barbarouslie of the Prelates, in the time of their familiaritie, as the Defendent dareth not expresse; and they stand upon two records in the Court of Chancerie for Calumniators & malicious Traducers & vexatious men, and were there expugned with costs given to the Defendent for their basenesse. And at the Informations at the Doctors commons, they were by the Iudges thought unfit witnesses, and the chiefe of them tolde to his face, that his testimonie was not to be admitted, for malice had set him a worke; and withall hee was proved prodigiouslie prophane and wicked, which can yet be easily verified, as that hee is an unlearned fellow: and therefore by the power of the Prelate of Canterburie, in whose eyes such wretches ever find grace, and by the meanes of Mr. Sir Iohn Lambe, they procured his wickednes to be covered, which was fully set out in the depositions. But all the Iudges notwithstanding the favour he found with Canterburie, (one onely excepted) at the Defendents censure, freed him from those poore and frivolous things they laid to his charge, and absolved their witnesses, and condemned him onely for his Booke, and the Defendent hath the depositions yet to shew, under the hand of the Court, where they have most apparentlie sworn one against the other. & while they laboured to accuse him, they iustifie his honestie and proclaime themselves knaves, neither is there such another packe of villaines, in the whole Countrey, and that doe more molest and trouble their neighbours, and the place where they dwell, which they can easilie doe being backt by the High Commission Court, and the Prelates. And such agents are ever fittest for their employments, that will sweare or doe any thing either for money or malice; and therefore the Defendent in his Apology, being to make a true relation of things, could not omitt the witnesses, being his prosecutors also, and the originall of all his troubles, with their barbarous ingratitude unto him, who had been next under God the onely meanes to preserve them from the jaws of famine, as the whole Towne can tell: who thus requited him for all.

And whereas the Defendent is said causellie and boldly to have inveighed against the oath *ex officio*, he desireth now to say something concerning that, it being put upon him. As for the oath *ex officio* he there onely by the way spake of it, telling the danger hee was brought into by

it, and how that Trajan the Emperour would not have his Subjects oppressed with it as thinking it a cruelty insufferable. And to speake the truth, it is an oath against the Law of Nature, the Law of Nations, the Law of God, and the Law of the Land, yea the Defendent is able to confute it by their owne Canon Law. But that it is against the Law of Nature and the Land it is evident: for by neither is any man forced to accuse and condemne himselfe, & a learned lawyer not long since proved it to be against the lawes of the land. And the very Hearshens condemned no man, but by sufficient witnesses, as wee may see when Paul was brought before Felix, hee taketh not an oath of him to accuse himselfe, but sayth, when thy accusers come I will heare thee. Festus likewise sayd, It was not the maner of the Romans to deliver any man to dye, before that he which is accused, have the accusers face to face, and have licence to answer for himselfe concerning the crime layd against him. But by the oath *ex officio* a man is condemned without either, as all the prisons almost through the Kingdome can witnes. Nay, the law of God sayth, that by the mouth of two or three witnesses every thing shall be confirmed; now here without any witnesses, a man is condemned. And Christ himselfe being questioned concerning his doctrine, he sends them to be informed of that, of those that heard him, & would not in any thing answer them, & when the woman was brought before him, being found in the fact of adultery he asketh her, saying where are thy accusers? They are gone sayth she, and Iesus sayd, I accuse thee not, neither did he force her to accuse herselfe. And Christ bids us if any man offend us, goe and tell him of it privately; and then if he heare us not, after that to take witnesses, and after conviction by witnesses then to shun him. He doth not command to force them to accuse themselves. Besides, he that will sweare according to Gods command, must sweare in righteousness, in judgment and in truth. Now by this damnable oath *ex officio*, he can doe none of all this. For he knoweth not what to sweare to, and by that oath he makes that evill which is good many times, and that good which is evill, which is great unrighteousnes and untruth: he is also to accuse himselfe and his brethren, to the utter undoing of them all, which is horrible injustice and want of wisdom & judgment.

Besides, an oath by Gods owne appointment, is to bee the end of all controversy. It is the last thing in a controversy and the conclusion of it, & where this end is not in an oath, it is not to sweare according to Gods owne appointment, but sinfully. Now the oath *ex officio*, is not such an oath: for that is the beginning of all molestation and strife, mischief & wicked debate, and the cause of infinit brabbles and needles vexations to themselves and others, and therefore ought to be detested and abominated. Further, no man is to take the name of God in vaine, now in the oath *ex officio*, every man takes the name of God in vaine. For they wil never beleve him though he sweare by the day and by the night, whatsoever he sweareth or sayth in his owne defence and justification, let it be never so true as dayly expe-

rience can testifie; but onely make it a trap and a snare farther to intangle and involve him: & therefore it being an oath against the Law of God, of charity, love & nature, it is to be detested as the devill, and so the Defendent for his part doth abhorre it as he doth the devill and all his vworks, and as he doth all the other cursed and abominable proceedings of the Prelats, vvhich spend the vvhole patrimony of their vvire, to molest the deare servants of God, and the Kings best and loyallest Subjects. By all vvvhich unrighteous dealing, they manifest themselves to bee the enemies of God and the King, and as such the Defendent vvrites against them, and so he yet vvill for the many reasons above alledged esteeme of them, by vvhat names or titles soever they be called; or whatsoever place of dignity they are in; and in this mind the Defendent will persevere, till they have acknowledged their contumacy to God and the King, and repented of the same. And thus much the Defendent had to say in his owne defence, concerning the things hee was charged with in his Apology; and with al desireth of this honourable assembly that the other matters that the informers say are of divers natures in it, may be specified: For it is an easy thing, to pick here and there a word out of best books, to doe a man a mischeife, & all men know Spiders will gather poison where Bees find hony, and he knoweth very vvell he hath many malignant enemies, and therefore desireth the favour of the honorable Court for his better defence. And now he comes to the second booke, called the *Letany*, occasioned by the Bishops cruelty, for they threatening him not onely to starve him out of his opinion: but also vvith the pillory the losse of his eares the one at Colchester, the other at London, vvith the flitting of his nostrills, & branding of him in the forehead, and he also hearing that this decree vvvas gone out before September last, & divulged and spread abroad by the Prelats favourits as all the Country vvill testify: it put him upon his devotions and made him vvrite a *Letany* vvherein he prayeth for deliverance from them. But vvwhether that vvvhich is annexed to the information, be the same he knoweth not, for the informers say, that that is a prophane *Letany*. As for the *Letany* the defendent made, it was a good & godly *Letany*, and in that *videntem dicere verum. Quid vetat?* And concerning the Christening hee doth confesse he did invite CANTERBURY AND LONDON IN HIS WIVES NAME, AND THE WHORE OF BABYLON TO BE WITNESSES. Which he vvvas constrained to by reason of the penury of his freinds, for the Prelats had driven avway all his acquayntance, so that every body vvvas affrayd of them, nor no man durst interrayne his poore vvife, nor give her houseroome, though she vvvas then great vvith child, and in much misery as the vvhole Country vvill iustifie, and in this distresse and calamity he did it, & vvishall he thought he did the Prelats a great deale of honour, that he the Defendent, should vouchsafe to have such men as they were to his Christening, & that he did joine so honorable a *Gossip* as the *Matrone of Rome* with them whom they so much honoured & adored, and pleaded for in this Defendents cause as

Christ

Christ's true Church and Spouse, and their best beloved Mistis, presuming that he could no way disparage them by joyning this Spirituall Mother with these Spirituall Fathers: and in this, the Defendent thinks he did very much grace them, inviting such a Catholicke companie to the baptising of his child, who he hopeth will live and die a true Christian Catholick. And wonders, that the Prelates should be so peevisish as to misinterpret his zeale to them all, especiallie, when he did give them their titles most magnificently, as, FATHER WILLIAM OF CANTERBVRIE HIS HOLINESSE, AND WILLIAM LONDON MAGNIFICVS RECTOR OF THE TREASVRIE. Neither did hee see any reason why he should detract from *Canterburie* his titles: for as he is *Pope of Canterburie*, he is holy, and for the title of *Pope* it was given antientlie to all or most *Bishops*, and in speciall to his predecessour *Anselmus* that rebell, as all Histories doe relate, and the title of *Grace*, is but the title of a *Cardinall*. Besides, that title is now revived, if fame be not a liar, which is a good plea in their Courts, and false copies from both the universities bee not disperfed and spred abroad. For the Vniuersity of *Cambridge* in their letters greet him with *Santisima Pater*, most holy Father the title of the Pope, & which onely belongeth to the first person of the glorious Trinity, God blessed for ever, and from *Oxford* they give him the stile of *Sanctissimus* his Holynesse, and *Edmund Reeve* in his exposition of the Catechisme in the Common-Prayer Booke, gives the title of *Holnesse* oftentimes to the *Bishops*, & calls them *Holy Fathers* by their owne allowance and approbation.

Now he is a Father of the Church, and that of *Canterbury*, and he is *VVilliam*, and he is *Holy*; at leastwise vwould bee so reputed, and vwould deeme it a *Scandalum magnatum* to be stiled prophane or unholy, Ergo, *Father VVilliam of Canterburie*, his *Holynesse*, and the Defendent is resolved never to detract any thing from his *Holnesse*, but shall daily pray, that hee may grow and evermore increase in *Holnesse*. And for the Prelate of *London*, he should be feeding of Christ's flocke in the Pulpit, and he is at the receipt of custome telling of mony, like *Matthew the Publican* before his calling to the Apostleship, the love of which is the roote of all evil, and hath got

himselfe no small honour by it, which the Defendent vwould not in the least diminish, and therefore being no *skilfull Herald*, nor acquainted vvith the titles of Honour they usually stile men in that place, he vvas constrained to make use of a litle of his *Roman Rhetoricks*, and called him *Magnificus Rector of the Treasury*, a fitting honorable title as he conceived, which he doth not nor ever shall repute a Scandall, nor repent of that invitation.

And for any other passages that are in the *Letany* that he made, he the Defendent is most assured, if the honorable Court heard it all, not by peeces and scrips which hee most humbly desireth, they vwould vwell perceive the Defendent had good reason, for vwhat he hath both done and vvrit. For this *Honorable Court* vwould then vwell perceive, that the Defendent never medled vvith any of them, nor in the least thing impeached their dignities, till they by their delinquency against God and the King, did manifestly demonstrate they were fallen from *Grace*, and then as they had proclaimed themselves enemies of God and the King, he did set himselfe against their proceedings and vvill continue in so doing, though it bee through all misery to the last gasp of breath, and vvill continually say, LET THE KING LIVE FOR EVER, AND THE ENIMYES OF THE KING PERISH, and dying, he will devoutly pray from plague, pestilence & famine, from *Bishops, Priests and Deacons*, good Lord deliver us. Ever meaning from vsurping *Papish Bishops, Priests & Deacons*, and such as challenge their standing and Authority *jure Divino*, and not from the King, as our Prelates do. And as to all other the residue of the offences and misdemeanors complayned of in the sayd information & examinable in this honorable Court, this Defendent saith, that he is not guiltie of them or any of them in maner and forme, as by the said information is supposed. All vvich matters this Defendent is ready to averre and prove as this honorable Court shall a vvard. And humblie prayeth to be dismissed out of the same vvith his costs and charges against the Prelates, by vexation in this & his former suite in the High Commission most vvrongfullie sustained.

F I N I S.

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